December 18, 1646.

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THE Glorious Mystery OF GODS MERCY. OR, A precious *Cordiall* for Fainting Soules.

A Treatise wherein two great Mysteries are opened.

The Mystery of Free-grace revealed in the Gospell.

The Mystery of the Gospell wrapt up in the Law.

ALSO

The Royall Law proved to be a Rule of Gospell obedience: with divers Directions to perform duties of the Law in a Gospell manner.

JOHN BISCO Minister of the Gospell in *Thomas* Southwark.

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Alfred Blake Jan 7 1918

TO

The Congregation of faithfull ones in *Thomas* Southwark, grace, mercy, and peace be multiplied.

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treasures that every Saint is really possest of; first, the treasures of mercy in God; secondly, the treasures of wisdome, grace, and merit in Christ. The poorest Saint that lives in a Cottage, hath great treasure in his heart, though little in his house.

This rich royall treasure which is made over to the people of God, speaks a four-fold duty to them; First, They should learne to value themselves according to their great treasures, according to their interest in the great God; not according to

what they enjoy in empty creatures. Secondly, They should live upon these treasures continually; their spirits should fix, feed, fill & satiate themselves therewith; *where the treasure is, there will the heart be also*, Mat. 6. Thirdly, It is the duty of precious Saints to solace and felicitate themselves in the contemplation and consideration of their great treasures; they may truly sing a holy rest unto their soules, Soule, take thy rest in the glorious Fountaine of all rest, thou hast treasure laid up in heaven for eternity.

Fourthly

Fourthly, Let them manifeſt a height of holy magnanimity ſutable to their great poſſeſſions. Oh Saints, take a holy ſtate upon your ſelves, think your ſelves too great to be ſlaves to any baſe luſt or vanity, to ſelfe or Satan.

And as for you (my ſweeteſt, deareſt Friends) unto whom the Spirit of God hath made me an Overſeer, to whom relation, fellowſhip, and engagements ſpeaks abundance of love, care, and tender-heartedneſſe, I have a requeſt for you, a requeſt

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By IOHN BISCO Miniſter of the Goſpell in *Thomas* Southwark.

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queſt from you.

Firſt, My requeſt for you is, That the God and Father of all mercies would fill your precious ſoules with the invaluable treaſures of his precious mercies, and with an abundant manifeſtation of his marvellous love, that yee may be full of Chriſt, and the glorious Comforter; that yee may walk in the light of his glorious countenance all the dayes of this your pilgrimage, untill yee come to be filled brim-full of glory in your Fathers houſe, from the beatificall viſion, and imme-

immediate fruition of God in Chriſt, through all eternity.

Secondly, My requeſt from you is this; Study love. Firſt, *God is love*, yea love it ſelfe; 1 *Iob.* 4. nothing makes us more like unto God then love. Secondly, This is the great Character whereby all men ſhall know and diſcerne us to be Diſciples of Chriſt. Thirdly, Love is the great *royall duty*; *Iam.* 2. 8. it is the *fulfilling of the royall Law*. Fourthly, *Love is the moſt excellent way*, 1 Cor. 12. 31. it makes heaven upon earth: They

that

that love ſpiritually, doe dwell in God, and God in them. I beſeech you ſtudy love, ſpeak love, act love, walk in love; let all your actions and affaires be done in love. This is the humble requeſt of him who is

Yours, to ſpend and be ſpent in the ſervice of love, and love to your ſoules;

JOHN BISCO.

To the Reader.

CHriſtian Reader, thou haſt in this enſuing Tract preſented to thy view, firſt, The Myſtery of Myſteries, the Miracle of Gods matchleſſe mercy and love to his precious ones. Mercy and Grace is Gods great Name, higheſt glory, and ſpeciall delight; and therefore it ſhould be the delight of all the veſſels of

of mercy to read, ſtudy, and ſpeak of this precious Mercy. It is the ſpirituall knowledge and beholding this glorious Mercy, that transformes us from glory to glory, by the ſpirit of glory, 2 *Cor.*3.18.

Secondly, The manifold Myſteries that are wrapt up in the Royall Law: as firſt, That the Law comes to all the Saints in the hands of Chriſt: there is one Myſtery. Secondly, That it is a rule of Goſpel-obedience, to be performed in Chriſt: there is another Myſtery. Thirdly, That the Law is not ſet over the righteous; for they are under grace: there is a third Myſtery. Fourthly, There is no Law againſt the righteous; becauſe Chriſt hath ſatisfied the Law, ſweetened it, and made it friendly to all his: there is

a

a fourth Myſtery. Fifthly, That the diſcovery of Gods abundant grace and over-flowing of Goſpel mercy, doth not free us from duties, but oblige and engage us more ſtrongly to duty: there is a fifth Myſtery. Sixthly, That the Law was given to Iſrael upon Mount Sinai as a conditionall Covenant for temporalls in the Land of Canaan: there is a ſixth Myſtery.

In all theſe I have endeavoured to bring in the ſacred Scriptures ſpeaking in their owne Originall languages, according to that ſmall meaſure of light that the Spirit of God hath given unto me. It is the Omnipotent Law-giver, the King of Saints alone, who is able to unvaile and open our eyes, that we may ſee the wonderfull

derfull mysterious things that are in his Law: which ſhould be the conſtant prayer of every Saint, as it is of him

Who is the leaſt
of all Saints,

JOHN BISCO.

THE Glorious Myſtery OF *Gods Mercy.*

Micah. 7. 18.

Who is a Strong God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſion of the Remnant of his heritage? he retaineth not his anger for ever, becauſe he delights in mercy.

THeſe words are a Diſcovery of two great Heigths: Firſt, the heigth of Gods declarative Glory. Secondly, the heigth of a Chriſtians

Comfort; Gods pardoning mercy in Ieſus Chriſt; that ſweet Attribute upon which a ſinners chiefeſt comfort is founded, our God accounteth his greateſt glory.

Who is a ſtrong God like unto thee?

מי אל כמוך
Quis eſt Deus fortis par tibi? &c. So Tremelius reads the words

The word in the Originall doth properly ſignify a *Strong God*, ſo called from his *Strength*: This Name eſpecially declareth the omnipotency of God.

אל A ſtrong God. Eſa. 9 6. Aquila tranſlates it ἰσχυρὸν. Tremelius and Iunius, Deum fortem. Mr Leigh. אל fortis, Ezek. 31. 15. Deus propriè fortis, & à fortitudine ſic appellatus. Buxtorf. Lexicon.

נשא portavit, geſtavit, ſuſcepit, levavit, condonavit, abſtulit. משע Kimchi in pſal. 25. explicat per מרד peccatum quod ſci-

The Hebrew word נשא ſignifies to *beare, take away*, and *pardon*. Chriſt God-man hath taken away our iniquities by bearing them in his body on the Tree, as the Apoſtles phraſe is.

And paſſing by the *prevarication*, the rebellion, the backſliding of the *Remnant* of his heritage:

heritage: the Hebrew word is comprehenſive, and takes in all theſe ſignifications. The ſinnes that the ſtrong God is ſayd here to forgive to his people, are of the higheſt nature, of the blackeſt and moſt bloody colours; and this makes his power and pardoning mercy more glorious and illuſtrious.

enter & contumaciter committitur.

משע Non qualiſcunque, ſed malitioſa tranſgreſſio. Muſcul. in pſal. 5.

Iniquity and tranſgreſſion according to the propriety of the Hebrew words in my Text, are ſinnes committed 1 againſt light in the underſtanding: 2 with malice and perverſeneſſe in the will of a ſinner: 3 proud tranſgreſſions of the command: 4 ſinnes of rebellion and prevarication.

פשע prævaricari, deficere, rebellare. Buxtorf.

פשע Improbam mandati tranſgreſſionem ſignificat. Rivetus in Eſa. 53. 5.

Prevarication is falſe fallacious dealing, when men make ſhow to doe a thing, and doe clean contrary, as when an Atturney or man of Law pretends to help a poore man by pleading his Cauſe, and yet ſecretly betrayes his Cauſe to his Adverſay.

עון perverſitas & malitia.

The generall ſcope of theſe words

is twofold: Firſt, to declare that the great thing wherein the Lord God is to be admired and advanced of all his, is his *pardoning mercy to his people*: The glory and greatneſſe of God ſupereminently and ſuperlatively ſhines forth in his Grace and Mercy in Chriſt. *Who is a ſtrong God like unto thee, that pardoneth, &c.* as if he had ſayd; *this is the greateſt manifeſtation of his Glory, the grand declaration of his omnipotency.*

The ſecond generall ſcope of this Text is to demonſtrate the Deity of the God of *Iſrael*, that he is the only *True God*, becauſe he freely and fully pardoneth the deepeſt pollutions, perverſeneſſe, prevarications, and provocations of beleeving repenting ſinners.

When the Prophet ſaith, *Who is a ſtrong God like unto thee?* his meaning is not that there are really any other gods, beſides ours; but his aime is to hold forth the grand demonſtrative property, and diſtinguiſhing character, whereby the

the True God is diſcerned from all Idoll gods, in that hee mercifully pardons the tranſgreſſions of his people, even ſins of perverſeneſſe and prevarication; is immutable in his Covenant with them, and overcomes all their ill with goodneſſe.

There was no Nation ever ſo barbarous, but acknowledged themſelves bound over in guilt before God (as *Calvin* obſerves:) thereupon all the Heathens were wont to flie to the mercy of their gods by petitions and purging ſacrifices: they laid hold upon this principle, that the gods were propitious and propenſe to pardon. But none of the Gentile gods could ever pardon ſinne.

Pardoning mercy is the peculiar power and prerogative Royall of the God and King of Iſrael.

The Text preſents unto us theſe three eminent things:

The firſt is the Grand Demonſtration of the eternall Deity and

Omnipotency, Gods pardoning mercy to his people.

Secondly, Here is the originall foundation and riſe of all our Happineſſe and Comfort, Gods good pleaſure to ſhew mercy: Hence it is that his anger is but momentany, but his mercy everlaſting.

The third thing is the Object upon whom all this pardoning mercy falls and fixeth, the Elect of God, ſet forth by two characters; Firſt, They are the heritage and poſſeſſion of God: Secondly, But a remnant.

נחלה Poſſeſſio, hæreditas, à נחל poſſidere.

1. Gods people are ſtiled his inheritance, *Deut.* 22. 8, 9. *Epheſ.* 1.11. 1 *Pet.*5.8. *Pſal.* 2.8. Secondly, God himſelfe is the inheritance and poſſeſſion of his people. See *Pſal.* 16. 5. *The Lord is the portion of mine inheritance.* Pſal. 119. 57. Revel. 21.7.

שארית Reliquium, reſiduum.

2. The perſons to whom God gives out his Pardons are but a REMNANT. Gods heritage and poſſeſſion are but a remnant in compariſon of the world. *Rom.*9. 27.

27. *Though the children of Iſrael were as the ſand of the ſea, yet but a remnant of them ſhall be ſaved.* The mercies of eternity are precious, filling none but the golden *veſſels of mercy.* Isai. 10. 20, 21. Rom. 9. τὸ κατάλειμμα σωθήσεται.

But what is a Remnant?

Anſw. It is a piece of cloth, half a yard, or a quarter, remaining of threeſcore or fourſcore yards.

We may draw up the words into this great Doctrinall truth, That *the divinity, omnipotency, and glory of the Lord God is moſt eminently manifeſted and made known in his pardoning mercy to his in Chriſt.* *Doctrinall Truth.*

I will make out this precious Truth in foure Propoſitions.

The firſt Propoſition.

Gods pardoning mercy is the higheſt and greateſt demonſtration of his eternall God-head.

Firſt, Pardoning of ſinne is the peculiar work of an infinite deity;

none but the all-powerfull God can forgive ſinners.

Secondly, It is the great demonſtration of the deity. 1. Every creature preacheth a God to us. 2. The wiſe and wonderfull ordering of all things, the acting of irrationall inanimate creatures to an end above themſelves, declares a deity. 3. But that which moſt eminently demonſtrateth Jehovah to be God, is the forgiving ſo many ſinnes and rebellions to his people.

Rom. 1. Præſentem refert quælibet herba Deum.

Yea, if the Lord were not an infinite God, hee could not pardon great ſinners. God himſelfe ſpeaks as much, *Hoſ.* 11. 9. *I will not execute the fierceneſſe of mine anger, I will not returne to deſtroy Ephraim, for I am God and not man, &c.* By *Ephraim* are meant the ten Tribes that had deeply defiled themſelves with Idolatry and falſe worſhip.

Here is an engagement of pardoning ſparing mercy to thoſe crimſon ſinners; but upon what grounds?

grounds? Saith the Lord, *I am God, and not man*; and therefore I am able to forgive them: As if he ſhould ſay, If I had not the infinite mercies of a God, I could not but deſtroy *Ephraim*.

The ſecond Propoſition.

Pardoning mercy and grace is the great NAME whereby God hath expreſſed himſelfe, and delights to be known and called by all his.

God himſelfe proclaimes his owne Name to *Moſes* upon Mount Sinai, *And Moſes roſe up early in the morning, and went up to Mount Sinai, &c.* —— *And Jehovah deſcended in the cloud, and hee ſtood with him there: and hee proclaimed the NAME of JEHOVAH. And JEHOVAH paſſed by before him, and hee proclaimed, Jehovah, Jehovah, God, pitifull, and gracious, long-ſuffering, and abundant* Exod. 34. 4, 5, 6, 7.

dant in mercy and truth, Keeping mercy for thouſands, forgiving iniquity, and treſpaſſe, and ſinne; and that will not clearing cleare (the guilty) viſiting the iniquity of the fathers upon the ſonnes, and upon the ſonnes ſonnes, unto the third and unto the fourth generation.

This deſcending of God was by a manifeſtation of his glorious preſence, and proclamation of his Name: The Chaldee ſaith, he *was revealed.* It is evident by *Moſes* his words, *Numb.* 14. 17, 18. and other of the Hebrewes, that *ſhecinah* (the Divine preſence) proclaimed theſe properties. In *Exod.* 33. 19. God promiſed to proclaime his Name. Here all the goodneſſe, grace and mercy of the Lord paſſed before *Moſes*, and was proclaimed, *Exod.* 33. 19. This is the glorious Name of God, clothed all in ſweeteſt attributes of grace and mercy.

See Exod. 19. 18.

R. Menachem. Exod. 33.

וקראתי בשם יהוה לפניך

Here are three precious Titles, and ſix Attributes of mercy, which are as ſo many golden letters of this

this glorious Name; and every letter holds forth unſpeakable comfort to beleeving Repentants. The two laſt letters are Attributes of Juſtice, wherein Jehovah is diſcovered as a ſin-revenging Judge to all impenitent ſinners.

If any Saint ſhall now ask me what the proper Name of our God is, I anſwer, It is all his goodneſſe, grace and pardoning mercy in Chriſt.

Gods Name whereby he is now known in the Goſpel, is his love, mercy, goodneſſe, truth, Covenant of grace, *faith Dellar* Sibs *on* John 17. 26. *pag.* 103.

Oh what encouragement is here for burdened ſoules to goe to the God of mercy for life and pardon! his very NAME promiſeth anſwers and embraces full of grace and mercy.

1.

Firſt, This ſweet Name of God is a ſutable object, bottome and foundation for precious faith: The ſpirituall diſcovery of this glorious Name, is that ſtrong cord which drawes the ſoule unto Chriſt. *Pſal.* 9.10. *They that know thy NAME, will truſt in thee*, ſaith the Pſalmiſt. Untill there be a manifeſtation of this Name to ſinners, they cannot,

they

they will not truſt in God.

Secondly, This is that Name of God, that Saints under a cloud of deſertion, and in abſence of ſpirituall aſſurance, are commanded to ſtay and reſt upon. *Iſai.*50.10. *Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe, and and hath no light? let him truſt in the NAME of the Lord, and ſtay upon his God.*

Note.

See Mr. *Goodwins* pretious book, Entituled, *A child of light, &c.*

Precious ſoules that truly feare the Lord may walk in a darkſome diſconſolate condition, not feeling the leaſt ſpark or beam of comfortable aſſurance in their ſpirits.

But what is to be done in this caſe?

Let faith claſp and cloſe with this glorious Name of Grace and Mercy: keep it ever in thine eye; there is light and life in this Name.

Thirdly, This precious Name is the Saints Tower of defence. *Prov.*18.10. *The Name of Jehovah is a tower of ſtrength, the righteous ſhall run into it, and be exalted,*

מגדל עז שם יהוה
Turris fortitudinis Nomen Domini.

alted, or, *ſet on high*: ſo it is in the Originall. When tentations, troubles, doubts and feares doe aſſault us, let faith fly into this ſtrong Tower for ſhelter and ſafety: there is enough in this divine Name to anſwer all our objections, to ſatisfie all our doubts, to quiet our ſouls, to make up all our wants.

שגב Extollere, in edito collocare.

Object. 1. The great trouble of many poore ſoules is, the not being of their ſinnes pardoned, the not being of a new work upon their ſpirits, at leaſt in their own ſenſe. *Object.* 1.

Anſw. Conſider, that the firſt letter of Gods Name is *Iehovah*, twice proclaimed together. God is an infinite *Being*, able to give *being* to thoſe graces and comforts that are not. *Anſw.*

Object. 2. Oh, this blinde minde of mine will never be enlightened, this hard heart of mine will never be ſoftened, I ſhall never be able to prevaile againſt my luſts and paſſions. *Object.* 2.

Anſw. The Lord is *El*, the ſtrong God, he can command light *Anſw.*

2 Cor. 4. 6. Ezek 11. 19.

out of darkneſſe, turne hearts of ſtone into hearts of fleſh; hee is able to caſt out legions of devils and luſts with one word.

Object. 3. I grant, God is able to pardon and ſubdue all my ſinnes; but the queſtion is, whether he will doe it for ſuch a wretch as I.

Anſw. Gods Name tels us that he is merciſull, pittying them that are in miſery. 2. Hee hath *bowels of mercy*, hee is ready to forgive. 3. Hee hath *unſearchable riches of mercy*; and all theſe are for his people, not for himſelfe; he needs no mercy: yea, hee accounts that mercy which hee extends to beleeving ſoules, to be his greateſt riches and treaſure.

רחום Nomen à viſceribus deductum. Epheſ. 2. 4, 5, 7.

Object. 4. But I am utterly unworthy, I have nothing to move God to mercy.

Anſw. God is gracious, he ſheweth mercy freely; it fals upon them that are moſt unworthy, without the leaſt reſpect to any thing in us. God extends mercy according to the infinite largeneſſe of his own heart,

heart, goodneſſe and bounty. It is a precious place, 1 *Chron.*17.19. *O Lord, according to thine own heart haſt thou done all this greatneſſe, &c.* not according to any qualifications in us.

Object. 5. Oh I am an old ſinner, I have ſtood out a long time; had I come in at firſt offer, there had been hope.

Anſw. It is Gods Name to be long-ſuffering, long of anger, as tis in the Hebrew ארך אפים that is, *long ere he be angry.* 2 He hath Riches of long-ſuffering and patience; and theſe are not quickly ſpent. Rom. 2. 4, 5.

Object. 6 My ſinnes ſurpaſſe in multitude and greatneſſe, they are numberleſſe; I have often broke promiſe and Covenant with God.

Anſw. The glorious Name of God רב חסד declares him to be abundant in goodneſſe, of much and great bounty; he hath multitudes of mercies, variety of mercies and pardons, and theſe of all ſorts; farre more numberleſſe then thy Pſal. 51. 1.

ſinnes

ſinnes: *Eſay* 55.7. he promiſeth to multiply pardons to Repentants. 2 He is abundant in truth, he keeps promiſe with his people, notwithſtanding their faylings.

Object. 7. Theſe mercies are but for a Remnant, it may be I am none of them.

Anſw. God hath mercy for thouſands, yea for an innumerable multitude of all nations, tongues, &c.

Object. 8. But if I ſhould obtain mercy, I feare I ſhould fall from mercy, and ſinne it away.

Anſw. Remember, God keeps mercy for thouſands; both we our ſelves, our mercies and graces, are
1 *Pet.* 1. 5. kept by an almighty power, as with a garriſon.; our ſtock is not in our own hands, as *Adams* was.

Object. 9. My ſinnes are not as other mens, they are highly circumſtantiated, I have playd falſe with God, I have profeſſed to be for him, but I have dealt doubly and deceitfully, and ſecretly acted againſt him: Oh this is the ſin that ſtrikes deepeſt into my conſcience.

Anſw.

Anſw. It is Gods Name to forgive iniquity, tranſgreſſion and ſinne to turning ſinners; ſinnes of all ſorts and ſizes, yea ſinnes of prevarication and back-ſliding, as the Hebrew word imports, נשא עון ופשע Oh Saints, know your Fathers Name; hee hath made proclamation thereof, that none of his might be ignorant of it: Study this pretious Name; know where your ſtrength lieth; this Name of God is a Tower of ſtrength. When inward troubles, doubts, and miſ-giving thoughts begin to ſtirre, hide your ſelves in this ſtrong Tower; the promiſe is, yee ſhall be ſet on high, above your doubts, diſtempers, diſtracting and diſquieting feares.

Fourthly, The manifeſtation of this glorious Name fills the ſoule with the love of God, with Chriſt and his ſweetneſſe: wee have an eminent expreſſion of Chriſt, *Joh.* 17.26. *I have declared to them thy Name, and I will declare it, that the love wherewith thou haſt loved*

me may be in them, and I in them.

The more of this Name is manifested unto us by Christ, the more of Gods love, of Christ, of his glorious Spirit, of his image, comes into our spirits.

The third Proposition.

The heigth and transcendency of Gods declarative glory shines forth in his pardoning mercy and grace.

God accounts himselfe more glorious in his mercy, then in his wisedome, justice, or power.

His surpassing, superabundant grace and mercy is the great thing wherein God is now glorious in Christ.

Hee accounts his grace and mercy especially his glory. Doctor *Sibs.*

First, Mercy is that which God accounteth his chiefest glory, and highest excellency under the Gospel: That Attribute which is mans greatest comfort, God reckons his greatest glory.

Secondly, God himselfe hath declared Mercy to be his Glory: You have an eminent discovery from

from the mouth of excellent Glory, *Exod.* 33. In the eighteenth verse *Moses* makes request to God that hee would shew him his glory: God grants his desire; saith the Lord, *I will make all my goodnesse passe before thee, and I will proclaime the Name of the Lord before thee: and will be gracious unto whom I will be gracious, and will shew mercy on whom I will shew mercy.* What doth God here reckon his glory? All his goodnesse, grace and mercy.

Exod. 33. 17, 18, 19, 20. וַיֹּאמֶר הַרְאֵנִי נָא אֶת כְּבֹדֶךָ Verse 19. כָּל־טוּבִי

My goodnesse: The Chaldee expounds it, *My glory*: And the Greek, *I will passe before thee with my glory.* God is glorious in his Wisedome, Justice, all his Attributes; 2. in all his judiciary Acts and Administrations in and upon the world; but in his pardoning Mercy to his, hee is gloriously glorious.

Thirdly, Mercy is often stiled the Glory of God, in the Scripture expressions; *Rom.* 9. 23. it is called [a] *Riches of glory*; that is, *of*

[a] τὸν πλοῦτον τῆς δόξης. Ephes. 3. 16. there is the same phrase againe. See 2 Cor. 3. 18. & 4. 6.

mercy, which is Gods glory; as appeares by the ſubject, *veſſels of mercy*. Wee have a parallel place, *Epheſ.* 3.16. *According to the riches of his glory*. Luk. 2.14. *Glory be to God on high*. What glory? The glory [b] of his free grace and mercy. The ſuperabundant rich grace of God is the thing wherein hee is now glorious in Chriſt.

[b] The grace and free mercy of God is his glory; ſaith Dr. *Sibs* in his Tract of *The excellency of the Goſpel above the Law*. Pag. 233. & 238. By the glory of the Lord, is meant eſpecially the glory of his mercy and love in Ieſus Chriſt.

The fourth Propoſition.

The ſuperlative ſupereminent greatneſſe of Gods Power is manifeſted in pardoning the pollutions of his people.

1. It is an act of power, yea of infinite power to forgive ſinne. 2. God manifeſts a greater power in pardoning, then in creating the whole world. This is eminently held forth, *Numb.* 14. where *Moſes*

ſes importuning the Lord to pardon his people, pleads and preſſeth the greatneſſe of his power; *And now I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying, The Lord is long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion: Pardon, I beſeech thee, the iniquity of this people, according to the greatneſſe of thy mercy.* Greatneſſe of power, and greatneſſe of mercy, concurre in pardoning great offences. In framing the world, God is ſaid to make known his power; but in forgiving his people, the greatneſſe of his power. The great God will put forth the utmoſt of his infinite power and mercy, rather then any beleeving ſoule ſhall miſcarry. Numb. 14. 17, 18, 19. Rom. 1,

In *Eſay* 27. 5. the mercy, goodneſſe, and faithfulneſſe of God is called his *ſtrength*; and the Saints are preſſed to take hold on this ſtrength, and thereby they ſhould be at peace with God, and be upheld againſt ſtormes and troubles.

Pſal. 62. 11, 12. The power and mercy of God are joyned together, as grounds and bottoms of faith.

Uſe 1. If this be a reall truth, That, *Gods pardoning mercy is the higheſt manifeſtation of his divinity, glory, and omnipotency*; this may informe us, that the higheſt way for men to advance the glory of God, is by beleeving, by cloſing with this glorious mercy offered in Chriſt.

When God gives men hearts to ſee their own ſinfull, loſt, undone condition, as they ſtand in themſelves, the fulneſſe and freeneſſe of mercy tendered in the Goſpel, and thereupon to hate their deareſt luſts, to come out of themſelves, and to lay hold upon pardoning mercy, they doe hereby acknowledge Gods eternall Deity, and exalt his Mercy, Grace, and Power, in the higheſt way. There is no act or duty that we can poſſibly perform, whereby we lift up Gods great Name ſo much, as by caſting our ſelves upon his free mercy in the Lord Ieſus.

Oh,

Oh, yee burdened, bruiſed, broken-hearted ſinners, that ſtand trembling and dare not apply the promiſe, be perſwaded to give glory to God, by accepting and apprehending precious mercy, which is ſo freely proffered in the Goſpel.

Object. Oh, but I have been a ſuperlative ſinner, I have infinitely provoked the pure eyes of Gods glory, and cruelly pierced the Lord Ieſus by my prodigious pollutions: when I begin to think of looking towards the throne of mercy, my ſinnes preſent themſelves in all their dimenſions, and Satan tells me, that mercy will not owne ſuch a wretch.

Anſw. Conſider, Oh ye drooping, doubting, diſtreſſed ſoules, 1. That mercy is Gods glory; and therefore the more grace and mercy yee ſtand in need of, and receive from the Father of mercies, the more glory is brought unto his Name.

2. Great ſinners by beleeving and embracing mercy, doe exceed-

ingly honour God; for thereby they give him the glory of his exalted, triumphant Attributes, *Grace* and *Mercy*, in their greatnesse.

3. By pardoning great sinnes, the glory, lustre, and oriency of rich Grace and Mercy is raised to the greatest heigth. Will yee heare the godly Learned speaking to this case? Thus saith [a] one, speaking to contrite Repentants, *Look upon God in Christ, and consider his end in the incarnation of Christ, it was that his mercy, goodnesse, and grace should be exalted, and triumph over all mine unworthinesse. The greater thy sinnes are, the greater will be the glory of his mercy; and this is it God seeks for now, to be glorious in his mercy.* [b] Another speaking to a truly broken soule, hath this expression: *I will shew thee a pearle in this case, by accident, Gods mercies shall be extraordinarily honoured in pardoning such a prodigious provocation; because they are thereby as it were put unto it, and their dearnesse, sweetnesse, and infiniteness improved*

[a] Doctor *Sibs*, whom Mr. *Seaman* calls an *Elder*, and well approved to be a man of God, a Seer in Israel. Mr. *Seaman* in his Epistle before Dr. *Sibs* Tract on 1 *Cor.* 2. 9. Doctor *Sibs* in his Sermons on *Luke* 2. 13. *pag.* 225.

[b] See Mr. *Robert Bolton* in his directions of walking with God. *pag.* 390.

improved to the greater heigth and excellency: and the bloud of Christ made as it were more orient and illustrious, and the honour and preciousnesse of it advanced by washing away such a hainous hellish spot.

Magnitudo & redundantia gratiæ divinæ per peccatum abundans sit magis conspicua; quanto enim morbus est deploratior, tanto medicinæ vis & præstantia fit evidentior: sic quanto reatus peccatorum nostrorum lege factus est gravior, tanto gratiæ, quæ inde nos eripit, immensitas est reddita illustrior. *Parem.*

This (I conceive) was the ground of *Davids* speech; *Therefore will the Lord mercifully pardon mine iniquity, because it is GREAT, and much.*

Psal. 25. 11.

וְסָלַחְתָּ
לַעֲוֹנִי
כִּי רַב

The Arabick version is very emphaticall:

اللهم بجلال اسمك
اغفر خطاياي فانها
عظيمة

The Interliniar. *Tremellius* and others read the words in the Future Tense.

O God, by or *for the magnificence*, the glorious greatnesse of thy Name, *pardon my sins, because they are*

Psal. 24. 12. According to the Arabick version.

Arabibus גלל significat, magnus fuit aut quantitate, aut qualitate, honorabilis, glorioſus, &c. *The Arabick word here ſignifies* Magnificence.

ל per & propter.

are great. *Davids* argument may ſeeme to make againſt himſelfe; but, duly weighed, it carries the heigth and ſtrength of divine reaſon. It is as if *David* had thus ſaid, Lord, I grant my ſinnes have a tranſcendent greatneſſe; but the greater my ſinnes, the greater will be the glory of thy grace, mercy, and power in forgiving: The magnificent greatneſſe of thy Name will be manifeſted and magnified, ſet up high hereby.

It is the glory and delight of the great God to doe great things ſuteable to his greatneſſe: It is the glory of a Phyſician to be able to cure deſperate diſeaſes.

Is ſinne thy greateſt griefe? Is thy heart and hate ſincerely ſet againſt all ill for the future? Oh then cloſe with that golden promiſe, *Where ſinne abounded, grace over-abounded.* It is the glory of Gods ſuperabundant grace to triumph over the greateſt fulneſſe of ſinne.

Rom. 5. 20. ὑπερεπερίσσευσεν

2. The goodneſſe of God towards

wards his is ſo ſuperlatively tranſcendent, that hee takes occaſion from the tranſcendency of their ſinnes to advance and declare the ſurpaſſing greatneſſe and freeneſſe of his mercy.

Wee may read and admire the gracious inference that Free Grace makes upon the declaration of Iſraels perverſneſſe and incorrigibleneſſe under ſmitings: ſaith the Lord of Iſrael. *For the iniquity of his covetouſneſſe was I wroth, and ſmote him: I hid me and was wroth, and he went on * frowardly in the way of his heart. I have ſeen his wayes, and* WILL HEAL HIM: *I will lead him alſo, and reſtore comforts to him and to his mourners.* Iſai. 57. 17, 18.

* Heb. *turning away.*

Oh the bottomleſſe depth of Free Grace! Oh miracle of admiration, which may aſtoniſh men and Angels! A man would have thought the inference ſhould rather have been this: I have ſeen their wayes of perverſneſſe and provocation, I will therefore deſtroy and quite caſt them off. But the inference

rence is altogether mercy: I have ſeen their wayes of rebellion, but I will heale, pardon, ſave them; my grace ſhall overcome all their ill.

For a further quickning and exciting of truly burdened and bruiſed ſoules to come in and caſt themſelves into the bleſſed armes of divine Mercy, which ſtand ſtretched forth ready to embrace all beleeving ſoules, I ſhall propound Eight grounds of Encouragement.

1. Encouragement to come to God in Chriſt for mercy.

1. God hath inexhauſtible riches and treaſures of mercy and grace. Wee ſhall find in the Scriptures, Firſt, that riches is applied to grace and mercy: Secondly, appropriated to grace and mercy: Thirdly, there is an over-abounding over-flowing fulneſſe in theſe riches.

1.

For the Firſt: I find riches attributed to grace and mercy in ſix eminent texts: *Rom.* 9. 23. *That hee might make known the riches of his glory*, that is, glorious mercy, *upon the veſſels of mercy.* Rom. 2. 4. wee read of *riches of goodneſſe* or *mercy.* Rom 11. 33. *Oh the depth*

ὁ πλοῦτος τῆς δόξης αὐτοῦ.

χρηστότης.
Benignitas.

depth of the riches, &c. By comparing this place with *Chap.* 12. 1. it is apparent he ſpeaks of the *depth of mercy.* There is a parallel place in the *Epheſians*, Chap. 2. 4. where God is ſaid to be *rich in mercy:* and Chap. 2. 7. *riches* is applied to *his grace:* and Chap. 3. 16. *riches of glory*, that is, *of mercy*, are mentioned.

Secondly, Riches is appropriated to Grace and Mercy. I doe not remember that God is ever ſaid to be rich in power, or juſtice, or wrath; God accounts the ſuperabundant fulneſſe and freeneſſe of his mercy to his people, his peculiar royall treaſure, his greateſt riches. God is the Soveraigne Lord and Poſſeſſor of all things; the heavens and earth with all the fulneſſe and glory of both; but all this he doth not account his riches and chiefeſt treaſure: Mercy and goodneſſe is his treaſure.

Thirdly, There is an over-abounding over-flowing plenitude in theſe riches; an inexhauſtible-

neſſe

neſſe in this treaſure that can never be ſpent: the Ocean of Gods mercy is ever full and running over to all eternity. Riches imports an over-plenitude, over-plus, and over-ſufficiency: The Rich man *Luke* 16. had an over-plus of goods layd up for many yeares.

When the Scripture would expreſſe the tranſcendent Redundancy of Gods Mercy and Grace, it rayſeth its ſtyle by elegant gradations, as 1 God is ſayd to *have abundance of mercy and grace.* 2 *An exceeding abundance.* 3 *An ever-abundance.*

1 God hath *abundant mercy*: he is *abundant in mercy*, 1 Peter 1. 3. Exod. 34. 6. The faithfull *receive abundance of grace*, Rom. 5. 17.

τὸν πλοῦτον τῆς χάριτος. Rom. 6. 1. 1 Tim. 1. 14.

ὑπερπλεονάσασα Epheſ. 2. 7.

ὑπερβάλλοντα πλοῦτος τῆς χάριτος αὐτοῦ. Symmias opes.

2 Hee hath *an exceeding abundance*, an exceeding over-flowing plenitude of grace and mercy. 1 *Tim.* 1. 14. *The grace of our Lord was exceeding abundant.* Epheſ. 2. 7. it is elegantly called *the higheſt riches of his grace*; the *ſupereminent riches*: The Syriack verſion, which

which is conceived to bee the best and most ancient of all translations of the New Testament, drawes up the words to the heigth : *That hee might shew the magnificence, the sublimity of the Riches of his Grace in the ages to come* : Thus the Syriack properly signifies.

ܪܒܘܬܐ ܕܢܚܘܐ ܠܥܠܡܐ ܕܐܬܝܢ

ܪܒܘܬܐ ܕܥܘܬܪܐ ܕܛܝܒܘܬܗ

Magnificentia. *Emphaticum est Syris.*

It is observed by one, that the Apostle useth the addition of *exceeding Riches of Grace*, no where in all the Scriptures, but here.

רבו & רבות Sublimites, magnificentia.

1 There is a farre higher and greater plenitude in the Mercies of God, then can be in mens sinnes : there is a fulnesse in mens sinnes, their Ephah is brim full ; but Gods Mercy is overfull.

2 There is an overflowing, a superfluity in sinne, mentioned in *Iames* 1.21. but the Mercy and Grace of God overflowes exceedingly ;

ingly; it flowes, overflowes, and that to the utmost heigth of transcendency.

3 Gods grace and mercy is overabundant, it is more then enough for the pardoning the greatest sinners, yea all the Elect: his grace superabounds, it is like himselfe, infinite and unsearchable. The Scripture speaks of it by way of admiration; *Oh how great is thy goodnesse which thou hast layd up, yea which thou hast wrought for them that trust in thee*, Psal. 31. 20. *Oh the depth of the Riches, &c*, Rom. 11. 33.

Rom. 5. 20. ὑπερεπερίσσευσεν ἡ χαρις.

2 *Encouragement.*

All these overflowing Riches and treasures of Mercy are for Gods people, not for himselfe; he is rich in mercy to us, not to himselfe. The knowledge and Love of God first fals upon himselfe; but Mercy is a transient act, it fals only upon the creatures.

Rom. 10. 12.

Oh what a strong foundation of comfort is here for poore bruised soules to build upon.

3 *En-*

3 *Encouragement.*

As mercy is Gods treasure, so it is his pleasure and delight; my Text saith, mercy [a] pleaseth him, it pleaseth him very well, hee is delighted with shewing mercy to his.

חפץ חסד [a] הוא

Hos. 6. 6

2. Mercy pleaseth God at the very heart: it is a gladding and rejoycing to his soule to extend mercy to beleeving Repentants. This is a glorious expression, *Ier.* 32. 41. *yea, I will rejoyce over them to do them good*, saith the Lord. In the preceding verses, God had promised great things, all that the injoyment of a God in Christ could possibly bring along with it, verse 41. he tells his people it should bee the joy of his soule to doe them good. *Ier.* 32. 38, 29, 40. God never afflicts his people with his heart, he doth not afflict from his heart, as it is in the Originall; when the Father of mercies afflicts his dear ones, it is after a sort unwillingly; he accounts himselfe afflicted in all their afflictions.

חפץ

Signifies 4. things.
1. Voluit.
2. deamavit
3. Delectatus fuit.
4 Placuit, complacuit.
Buxtorf.

Lam. 3. 33.

מלבו

Non afflixit de corde suo.

Esay 63. 9.

3. God ſhewes mercy with his wholl heart and ſoule, *Jer.* 31.41. *Yea I will rejoyce over them to doe them good, and I will plant them aſſuredly with my whole heart and with my whole ſoule.* The Saints have not onely pretious mercies from God, but alſo the heart of God with every mercy: yea every mercy hee gives them, it is with his whole heart, ſoule and delight; his heart is all love and mercy to his. Oh the ſure infinite reaſon, that hee ſhould have our whole heart, ſoule and ſervice.

Note.

4. *Encouragement.*

The mercies of God are his Bowels: his tender mercies are expreſſed by Bowels in both the Originall languages: the Hebrew word for mercies רחמים properly ſignifies Bowels, as 1 *Kings* 3. 26. *Gen.* 43. 30. There be divers places in the Old Teſtament that declare thoſe Bowels of mercies, as *Pſal.* 25.6. *Remember O Lord thy Bowels of Mercies, and thy kinde mercies, for*

רחמים
Miſericordia, miſerationes, viſcera pro ipſo affectu miſericordiæ. Buxtorf.

כי נכמרו רחמיו
Viſcera ejus æſtuabunt erga ſi iam ſuum. *Pſalm.* 25.6.

זכר רחמיך
Pſam. 51.1.

כרב רחמיך

for they are from eternity, Psal. 51. *according to the multitude of thy Bowels of mercies*; whence the LXX. translate *Mercies, Bowels, Prov.* 13. 10.

See *Psal.* 102. 14. *Psal.* 103. 13.

In the New Testament, to *have compassion*, is expressed by a word* that signifies to *have the bowels moved*, and by *bowels of mercies*. Luke 1.78. bowels are applied to mercies; *Through the bowels of the mercy of our God*; διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν; *&c.*

* σπλαγχνίζεσθαι *signifies* to shew mercy with commotion of bowels.

The Syriack reads these words, *through the bowels of the grace of our God.*

σπλαγχνίζομαι misericordia, commoveor. *Matth.* 9. 36. ἐσπλαγχνίσθη περὶ αὐτῶν *Matth.* 14. 14. and 15. 32. *Mar* 9. 22. Luke 7. 13 and 10. 33. and 15 20. Luke 1. 78. Phil. 1. 8 ἐν σπλάγνοις Ἰησοῦ χριστοῦ. εἴ τινα σπλάγνα καὶ οἰκτιρμοί.

ܒܪܚܡܐ ܕܚܢܢܐ ܕܐܠܗܢ

ܪܚܡܐ Miserecordia & Viscera.

It is remarkable, that the same word which signifies *bowels*, is used in the foure great Orientall tongues for *mercy*, Hebrew, Chaldee, Syriack, and Arabick: and in the Greek *bowels* is applied to *mercy*.

ܪܚܡ Misertus est.

ܪܚܡܬܐ Misericordia.

Now this ſweet expreſſion holds forth theſe three grounds of comfort to contrite ſoules,

1. The mercies of God to his are moſt inward, tender affectionate compaſſions, like unto motherly pittifulneſſe and ſweetneſſe, ſtrong and tender: as a fathers bowels are moved towards his deareſt children being in miſery; ſo the Lords are moved towards them that feare him, ſayes the Pſalmiſt *a*.

Yea God tenders and embraceth his people with as great nearneſſe and dearneſſe of affection, and commiſeration, as a mothers wombe embraceth her infant, as the Hebrew word *b* ſignifies. The Lord is ſo exceeding tender and affectionate over all his children, that hee beareth them in the boſome of his deareſt love, and in moſt affection, hee carrieth them in the wombe of his ſweeteſt tendereſt compaſſions. Love and mercy is the bleſſed womb, wherein they were ſpiritually formed, quickned, cheriſhed, and preſerved, and that with the heigth and

a *Pſal.* 103. 13. *So it is in the Hebrew.* כרחם אב על בנים

Sunt qui a viſceribus factum verbum רחם exiſtimant, quaſi inviſcerare dicas. *Mercerus.*

b רחם Intimo commiſerationis affectu quempiamp oſequi, quo ſcilicet matrix, quæ רחם dicitur, fœtum complectitur tuendo et fovendo. *Mercer.* in pag. Theſ.

and ſtrength of tenderneſſe.

2. The Saints have not only the acts and effects of mercy, but the heart and affection of God is theirs, it is ſet upon them, acts towards and for them continually.

Others may have common mercies, but not the affections of God with the mercies; but to the ſaints Chriſts heart comes along with every mercy.

3. All the mercies that fall upon the elect, flow from bowells of mercy. Mercy forgiving, giving, healing, upholding comes originally from the heigth and depth of hearty affections, from fatherly love and ſweetneſſe.

The giving of Chriſt that glorious ſun-riſing, the gift of our pardon, light and life, is from the bowels of the mercy of our God. *Luke* 1. 77, 78, 79.

5. *Encouragement.*

Conſider, that the Lord runs to meet ſinners that are comming towards him, with the embraces of mercy. See *Luke* 15. 20. When the

prodigall ſon was yet afarre off, his father ſaw him, and had compaſſion on him, and he ran to meet him, to embrace him &c. *Mal.* 4. 2. The Glorious Son of Righteouſneſſe brings ſalvation upon wings, hee comes flying to meet them that come towards him.

6. Encouragement.

The Lord Chriſt hath a plenary Commiſſion from the Father to give pardon and ſalvation to all burdened ſouls that come unto him. Read *Joh.* 6. 27. He is ſealed and ſent for this very purpoſe. Conſider,

1. The Father hath put into the hands of the Son the diſpoſing of his al-ſufficiency, mercy and treaſures. 2. The diſpoſing of all the Glory that is in Heaven. 3. Of all the grace, wiſdome, and good prepared for his elect. God the Father hath put all things into the hands of his Son as Mediator; and upon this very ground, Chriſt invites poor burdened ſoules to cleave unto him, *Mat.* 11. 26, 27, 28.

2.

2. Chriſts Commiſſion is to give life, eternity of life, the moſt deſirable thing.

3. It is to give life freely, not to ſell it: what more free than gift?

4. Whatſoever Chriſt gives once, it is ours for ever, tis irrevocable, it ſhall never be taken away; becauſe his Acts are the Fathers Acts alſo, and that under ſeale: the Father hath given it under hand and ſeale, that hee will reject none whom Chriſt will receive, he will ſentence none whom hee will ſave.

5. The Commiſſion of giving of life is wholly and ſolely in the hands of Chriſt. 1. No creature, no obedience is joyned in Commiſſion with him: the Sacraments tell us, grace is not in them; prayer and preaching ſay, it is not in them, but in Chriſt: All theſe are but organs of communication; the treaſury and commiſſion is with Chriſt. 2. Mans own perſonall Righteouſneſſe is not joyned in commiſſion with Chriſt: God never ſealed our humiliations, prayers, or pureſt performances to

give life to our dead ſouls: indeed duties of Obedience are glorious in their proper place; but if they once intrude into the place and throne of Chriſt, and become our ſaviours, wee loſe our ſelves and duties too. Chriſt Ieſus is alone in the Commiſſion, as hee was in treading the wine-preſſe: there is nothing that wee have or can poſſibly doe, that is ſealed to give ſalvation, acquittance or acceptance in Gods ſight. It was the end of Chriſt his comming to bring ſalvation to beleeving ſinners: wee have a golden text, 1 *Tim.* 1. 15. *It is a faithfull ſaying, and worthy of all acceptation, that Ieſus Chriſt came into the world to ſave ſinners, of whom I am cheifeſt.*

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι οὓς πρῶτός εἰμι ἐγώ.

1. It is a faithfull word, yee may build upon it. 2 It is a ſoule-ſaving word worthy of all acceptation. The end of Chriſts comming was, that ſinners, the greateſt, the worſt of ſinners, thoſe of the very firſt rank, comming to him might have life and that abundantly. The Lord Ieſus accounts himſelf obliged & engaged

to

to give life to as many as come unto him: what a heigth of love and ſweetneſſe is there in that expreſſion of his, *I muſt doe the will of him that ſent mee*:

Queſt. What is this Glorious will of God?

Anſw. That every one that ſeeth the Sonne, and beleeveth on him, ſhould have life: it is as if Chriſt had thus ſpoke; I muſt give ſalvation to burdened contrite ſouls. 1 His love, pitty and tenderneſſe, put's a neceſſity upon him. 2 His ſealing and commiſſion puts a neceſſity upon him of ſaving loſt ſinners: 3 His ingagement by promiſe: if wee come to him beleevingly, hee cannot, hee will not reject us: hee profeſſeth, that whoſoever comes unto him, hee will in no wiſe caſt out; how great ſoever their ſin and unworthineſſe. The words in the Originall have much weight, I will *not caſt him out of doors.*

Iohn 6. 39 40. *Mat* 11. 28. *Iohn* 6. 37.

οὐ μὴ ἐκβάλλω ἔξω. Duo negativa apud Græcos vehementius negant.

7 *Encouragement.*

The Lord Chriſt accounts it his great

great buſineſſe, yea in ſome ſort his whole work, to give life & ſalvation to ſinners: he ſayes expreſly, he came to ſeek and ſave that which is loſt: to call ſinners to Repentance, that the world through him might have life; this was primarily and principally in his thoughts: this is the great work whereunto hee is ſet apart, called and ſealed as Mediator.

8. *Encouragement.*

It is the great delight of Chriſt to be doing this great work: hee declareth that it is his delight [b], his meat and drink, to doe the will of God, that is to ſave ſouls. It is as it were a heavenly feaſt of joy and gladneſſe, when hee gives out pardon to each poor ſoule. Oh what encouragement is here for burdened ſoules to go to the Prince of life for pardoning mercy.

Pſa'm. 40. *Iohn* 4. *compared with Ioh.* 6. 38, 9:40.

1. Chriſt is able to ſave them to the utmoſt that come to God by him, *Heb.* 7.25.

1. He hath the infinite plenitude of

of the God-head as ſecond perſon. 2 Hee hath all power in heaven and earth given to him as Mediator, *Mat.*28. 3 The fulneſſe of all that wiſdome, and grace that God intends to his Elect is treaſured up in him, *Ioh.*1.14.16. *Col.*2. 4 His love and good will is as large as his power, ſeeing hee ever liveth to make interceſſion at the right hand of Majeſty for the pardoning, ſecuring, accepting of all that come unto him as tis eminently held forth, *Heb* 7.25.

Obj. Some poor bruiſed ſoule willbe ready to reply; I grant it is my duty, yea my deſire to come to God by Chriſt; to cloſe with the offer of mercy; oh but I am not as yet fitted and qualified for mercy, if I had but ſuch a depth of ſorrow, brokenneſſe of ſpirit, ſuch a heigth of qualifications, then I would come then Chriſt would accept of me.

Anſw. Theſe poor ſoules would firſt be healed and then goe to the Phyſitian; they would have their owne proportions of Contrition; they

they would repent, and doe ſome good works, and then come to Chriſt for life: this is a Popiſh and prepoſterous courſe.

1. A Popiſh courſe, it is the old way, doe and live, men would have ſomething in themſelves to bring to Chriſt, and not receive all from Chriſt. 2 It is a very prepoſterous way to talke of repenting, Evangelicall Contrition, doing good works, before acting of Faith and comming to Chriſt: Repentance, Contrition, and Obedience, are proper fruits and conſequents of faith, (as Divines obſerve) it is the apprehenſion of mercy, that kindly melts and mollifies the heart of a ſinner, that mortifies ſinne, purifies the heart, leads to Repentance, and conſtrains to duties of obedience: It is the looking upon Chriſt by the eye of Faith that produceth mourning over him whom wee have cruelly piereed. Beleeving is the firſt work, and ſecondly, the great work that Chriſt puts burdened ſouls upon: men are apt to look upon, and deſire

Zech. 12. 10.
Acts 15. 9.
Rom. 2. 4, 5.
2 *Cor.* 14. 15.
Tit. 2. 7. 11.
2 *Cor.* 7. 7.
Zech. 12.

desire salvation more under the notion of doing, than beleeving: 1 Before Conversion, as the Pharises and their disciples: *what shall wee doe, that wee might inherit life eternall.* 2. At the very instant of conversion *Act.* 16. 30. *What must I do: that I may be saved*; but the Gospell holds forth beleeving as the first work *Mat.* 11. 28. *Act.* 16. 31. 32. *Acts* 2. 37.

2. As the great work, *John* 6. 28. 29. *Then said they unto him, what shall we do that wee may work the works of God? Iesus answered and said unto them, this is the* work of God, *that ye* beleeve *on whom he hath sent* 1 *Ioh.* 3. 23. This is the work indeed, that τὸ ἔργον *that work* by an eminency, the work of all works, the greatest and most glorious work to beleeve in the Lord Iesus, as the Gospell commands. τῦ τὸ ἐστι τὸ ἔργον τῦ Θεῦ ἵνα πιστεύσητε &c.

Now for a fuller resolution in this case, and direction in comming to Christ, for salvation, observe these six Rules.

Rule 1. Sinners must by a spirituall

tuall conviction see themselves in a lost undone condition as they stand in old Adam. Secondly, their own sinfulnesse, selfe-polutions and, emptinesse of all good. Thirdly, An utter insufficiency in all that they have or can possibly doe to raise themselves to a state of life. Fourthly, the impossibility of all means beneath and without the Son of Righteousnesse to helpe them out of sinne.

Rule 2. They must bee wholly emptied of all high though and conceits of their owne Righteousnesse, or any thing that they can do by way of precedent preparations and qualifications to procure acquittance or acceptance with God: The first work of Gods spirit is to un-bottom and take men out of themselves, to lay them low in their own thoughts, to discover their own nothingnesse; this is evident from *Luke* 3. 4, 5, 6. *Iohn* was sent to prepare the way of the Lord ministerially: Wherein stands this preparation? In taking men off

from

from all opinion of selfe-righteousnesse and selfe-sufficiencies: *every valley shall be filled, and every mountain and hill brought low,* Luke 3.5. Sinners are full of hills and mountains; they think that there is really something in themselves, their own actings, humiliations and performances, to render them acceptable with God. *Esay* 58.3. The Jewes there doe challenge acceptance and respect from God because of their humiliations: wherefore have wee fasted, say they, and thou seest not? wherefore have wee afflicted our soules, and thou hast no knowledge? how many be there amongst us that doe tender up their duties, fastings, prayers as their righteousnesse, as the Iewes did, *Rom.* 10.3. Observe when these high mountanous thoughts are levelled, then men shall see *the salvation of God.* These selfe-unbottomed soules shall now look upon and embrace the Lord Christ that glorious *salvation*, that God hath appoynted for all his. There is a paralell place, *Esay* 40.3. τὸ σωτήριον τοῦ Θεοῦ.

Every

Every mountaine and hill shall be made low; and the glory of the Lord, that is, of his mercy and grace shall be revealed; and all flesh shall see it together. These high thoughts are those strong holds, that are cast down by the preaching of the Gospell, 2 *Cor.* 10. 4. 5.

Faith often expressed by sight and knowledge.

3. Wee must bee willing to receive a principle and beginning of life and righteousnesse from another, that is, from Christ alone. Faith is a selfe-emptying grace, it makes us content to bee *nothing* in our selves, to be *all* for Christ. Faith comes with an empty hand, and takes in all from the plenitude of Christ. We have nothing to bring to him, but sinne and misery, debts and defilements; sinne to pardon, misery to take off. Faith discovers Christ Iesus to be our *All* in respect of life, righteousnesse, reconcilement and acceptance with God.

Rule 4. There must be a comming off from sinfull selfe, out of all sinfull wayes. Faith is called a comming; *Mat.* 11. 28. *John* 6. 37.

Now

Now as in the Physicall motion, so in this spirituall soule-motion there are two termes.

Terminus a quo & ad quem.

1. Something that wee come from, and something that we come unto. Faith necessarily imports a comming from selfe, from all that is contrary to Christ; there must be an everlasting disunion and divorcement from all sinnes of pleasure and profit: a reall faith breaks the heart of sinners for sinne, and from sin, for ever: so long as their hearts take fast hold of any lust, as the phrase is, *Jer.* 8. 5. they can never take hold of mercy and life in the Prince of life. An affectionate Acting, and closing with any one known sinne, is utterly incompatible and inconsistent with a living faith. Search the scriptures; yee shall find the pretious promises of pardoning mercy intailed to reforming, sin-forsaking souls; read *Esay.* 1. 16, 17, 18. and 55. 7, 8. *Pro.* 28. 13. *Mat.* 13. 44, 45, 46. *Rom.* 8. 12, 13 and 13 *alt.* The wise merchant sold *ALL to buy the pearl*: a

sinners all is nothing properly but frame.

The great blessing that the prince of Salvation brings to all his people is to turne every one of them from their iniquities; *Acts* 3. as well as to turne iniquity from them. It was the end of his death that he might destroy sinne, and purify a peculiar people to himselfe zealous of good works. *Tit.* 2. 14.

Rule 5. Comming unto Christ imports all unreviling and unbecoming our hearts from all things here below; a comming off from all creatures as insufficient to free us from sinne or wrath. Come up to this conclusion, all my happinesse lyeth above the creatures; it is treasured up in the *LORD OF LIFE.*

Oh never fix upon any creature as the center of your rest, foundation of your hope and happinesse, or fountaine of soule-solace.

Rule 6. Lastly, there must be an universall resignation and consecration of our selves, and whatsoever wee are or have, to the Lord Jesus

to

to be at his diſpoſe.

Faith hath two hands and both theſe it exerciſeth at the ſame time; by one, it receiveth the Lord Chriſt, *John* 1. 12. Secondly, by the other is gives up the heart to him againe; there is a mutuall intereſt and ingagement between Chriſt and all his. *I am my beloveds, and my beloved is mine*, ſaith the Church. *Eſa* 9. 6.

Uſe. 2. Is pardoning mercy Gods greateſt glory? oh then learne to advance mercy by doing every duty from mercy apprehended. Mercy and grace is then exalted.

1 When we look upon it as the grand ingagement to duty. 2. When it is the ſpring of all our actings. 3 The quickning conſtraining motive. 4. The golden cord and bander to draw us under Chriſt his glorious government.

1. Wee muſt act from mercy as the great obligation: Mercy from God ſtrongly ingageth unto God; it layeth the higheſt and moſt effectuall tyes upon conſcience: the ſuperlativeneſſe and tranſcendency of

Gods pardoning mercy is in ſtead of ten thouſand bands to a gracious ſoule.

No tye like to the bands and *cords of love. Hoſ.* 11. 4. Of all men under heaven ſaints ſtand moſt ingaged to all duties of obedience, becauſe they have received higheſt mercies.

It is the height of incongruity, ingratitude and inconſiſtency for ſuch as profeſſe ſaintſhip, to caſt off the Law of God in poynt of duty, and that becauſe they are in Chriſt.

The Royall Law of *Jehovah* (called the decalogue) is given to a people that are in goſpell covenant. 2 Intereſſed in Goſpell Redemption. 3 Upon goſpell grounds and motives; and therefore muſt needs be permanent and perpetuall. Hence tis that in the prefare to the tenne commandements, the Glorious goodneſſe and mercy of God in Chriſt is prefixed and propounded to his people as the grand motive and arguement to quicken and inforce univerſall ſpirituall obedience

to

to the Royall Law.

And God spake all these words, saying, *I am the Lord thy God that have brought thee out of the land of* Egypt, *out of the house of bondage.* Exod. 20. 1, 2. Observe, the Law is expressly given to a people interessed in God by a peculiar propriety; *I am* Jehovah *thy God.* This is the summe and substance of that everlasting Covenant established in Christ.

Exod. 20. 1, 2.

See Ezek. 11. 19, 20. Ier. 30. 22. & chap. 31. 33. Heb. 8. 9, 10, 11.

a Gen. 17. 7.

לעולם
עולם
עולם

It is the fundamentall comprehensive promise in that a Covenant of Eternity made with *Abraham*, as the Originall signifies.

In the foure great tongues signifies *Eternity.*

Heb. עולם
Chal עלם
& Syr. ܥܠܡ
Arabice: Aevum, seculum Aeternitas. *Schinler.*

2. What is the great prevailing Atgument and inducement that God himselfe propounds to presse and perswade his own to obedience?

It is the transcendent triumphant grace and mercy of the Gospell. When God will speake all mercy in one word, hee promiseth that hee will be our God: supernaturall blessednesse essentially and formally consists in injoying Jehovah *for our God in Christ.* See Psal.

Here is an argument of obedience taken from Gods goodnesse. saith, Mr, Dod.

33.12. and 144. *alt.*

Here are two Arguments from which God perswades to obedience. The first is his infinite greatnesse and immutability; he is Almighty *Jehovah* who gave us our being in nature and grace: he hath an absolute soveraignty over us; but this argument alone would have dismayed and driven us from God: and therefore to draw us under his sweet government, his infinite goodnesse, grace and mercy in Christ is displayed before us.

I am Iehovah, or I Iehovah am thy God in the neerest, sweetest, strongest relations; this comprehensive promise is annexed almost to each precept in particular; peruse *Levit.* 19. as it prefixed to all in generall, *Exod.* 20.1.2.

2. Our glorious Redemption obtained by Christ Iesus, which was typically held forth in *Israels* deliverance out of *Egypt*, is presented as a ground of obedience. Now the Royall Morall Law being founded upon pure Gospell grounds, it must necessarily

necessarily bee an everlasting Rule for the Saints to walke by even after beleeving: the Royall Law is the revealed will of our heavenly father, a discovery of his minde; It is a beame of divine wisdome let down from heaven for the guiding of our feet.

There are three things to be eyed in our Obedience to God.

1. The principle.
2. The patterne and example.
3. The Rule it selfe.

1. The internall principle of Obedience is the glorious life of Christ implanted, Christ spiritually formed in us; the Law written and engraven in the heart *Gal.* 4. Actions flow from powers and principles, and are suitable thereunto.

2. There is the Externall and Eternall rule by which our actions must bee framed and squared, and that is the law written and revealed in the Scriptures.

3. The perfect patterne and example of this rule is the Lord Christ 1 *John* 2. 6. All that are in union

with Christ must walke as hee walked, in conformity to him as the patterne.

Wee must wisely distinguish betwixt the internall principle, and the externall Rule.

1. By the Law, God showes us what is good, what hee requires to be done as his minde and will.

2. By the principle implanted, the Lord gives us holy inclinations and dispositions sutable to the Law, and supernaturall power to act in some measure what hee requires, and to walke according to the Rule in a holy exact conversation: The Rule and principle are inseparable, *Ephes.* 5. 15. The saints are charged to walke exactly, accurately, circumspectly: the word in the Originall signifies to walke up to the heighth and top of holinesse, to the utmost accuratenesse. Now tis impossible for men to walke or worke accurately, in the heigth of exactnesse without a Rule to look upon continually: for example: a carpenter that is to frame a stately building

βλεπετε οὖν πῶς ακριβῶς περιπατεῖτε. ακριβῶς περὰ τὸ εἰς ἄκρον βαίνειν. *Passor.*

building must bee furnished with these two things;

1. A principle of Art within as an acquired habit from which hee worketh. 2. A Rule and compasse by which hee frameth, fashioneth and proportions his work, and both these are really distinct.

2. The Morall Law is the perfect Image of Gods holinesse. 2. A perfect Rule of holinesse; and therefore to be freed from the Law as a Rule, is no way desirable by a Saint. It is the glory, perfection, and excellency of the creature to be holy.

1. There is the Archetype primitive Originall Law; *Lex Archetypa vel Ectypa.*

Namely, God the perfect Rule of all holinesse.

2. The Ectype derivative Law expressed according to that divine originall patterne: this is the written Law, the Decalogue. This royall Law hath its originall rise from Gods holy nature, as its fountaine; and is the image of his holinesse as its patterne.

The

The Ectype Law is given from heaven, as a Rule for Saints to walke by: It is the rule and measure of actions to be done or left undone; and this is essentiall to the Law. It is a remarkable speech of *Augustine*; *A Christian man* (saith hee) *even to this day liveth*, that is, *walketh in the Law, because hee liveth according to the Law* (as a Rule;) *but hee is not under the Law, because hee is not acted by the Law, but by the Spirit of God.* That is, A Christian is not driven to duties by the terrors and threats of the Law; but sweetly carried on by the Spirit of adoption and love apprehended. The Law is holy, just, and good, and is the perfect rule of the will of God, saith *Luther*, that Evangelicall Writer, upon *Gal.* 3.

Gal. 6. 15. 16. *Lex est Regula & mensura Actuum agendorum vel omittendorum, &c.* Aquinas.

Homo Christianus etiam hodie in lege vivit, quia secundum eam vivit, non autem sub lege, quia per legem non agitur, sed a spiritu dei. *August.* in Ps. 1.

First, The Morall Law is called the Royall Law; *Jam.* 2. 8. *If you fulfill the ROYAL Law, yee do well.*

1. The whole Law, and every branch of it, carries the Royall authority

thority of the King of Saints stamped thereon.

3. It is given to the Royall seed, the sons and daughters of the great King of heaven, who are spiritually kings and princes, *Revel.* 1. 6. *A royall priesthood*, 1 Pet. 2. Psal. 45.

3. The Law is a Royall Way, the Kings High-way, for all the Saints to walk in; *Numb.* 21. 22.

Secondly, It is called *the Law of LIBERTY*, Jam. 1. 25. because it is one maine branch of our glorious liberty purchased by Christ, *to serve him in holinesse and righteousnesse all our dayes*, Luk. 1. We must look upon the service of God under this threefold notion: 1. As Duty. 2. As a Priviledge. 3. As perfect Liberty and Freedome.

There bee six Arguments that to me doe infallibly demonstrate the perpetuity and permanency of the Morall Law (called the Decalogue) as a Royall Rule of acting and walking to all that are in Christ.

First, Because it was given upon Evan- *Argument* 1.

Evangelicall everlasting grounds, to the peculiar redeemed people of God; as hath been already demonstrated.

This will not seeme strange, if wee duly consider that Gods glorious Name of Grace and mercy was proclaimed to *Moses* upon mount *Sinai*, before the second giving the Law. Compare *Exod.* 34. 4, 5. 6. 28. *And* Moses *rose up early in the morning, and went up to mount* Sinai, *as* Jehovah *had commanded him, and took in his hand the two tables of stone: and* Iehovah *descended in the cloud, and hee stood with him there, and hee proclaimed the name of* Iehovah &c.

I conceive, there was as glorious Gospell mercy and grace discovered upon mount *Sinai*, in this glorious name, as ever was upon mount *Syon*.

Argument 2. The Royall Law being given, was put into the Arke of the Testament, *Heb.* 9. 4. None of the Ceremoniall or Iudiciall Lawes were put into the Arke.

This

This Arke was the great Type of Christ; the mercy-seate, the covering of the Arke, and Christ, have both one name in the Greek; the Mercy-seate is translated *Heb.* 9.5. ἱλαστήριον, *Hilasterion*; and this name is applyed to Christ. *Rom.* 3. 25. Who is called Gods *Hilasterion* or *propitiatory, &c.* Now the putting of the Morall Law into the Arke, and none of all the Mosaicall Lawes but that, declares these two things,

First, that the Law was to bee performed and perfected by the Lord Iesus Christ for righteousnesse to all beleevers. *Rom.* 10.4.

Secondly, That it was to be perpetuated in him as a perfect Image and Rule of holinesse.

ἱλαστήριον, Propitiatorium, sic nominabatur operculum Arcæ Fœderis. *Passor.*

Argument 3. Love, which is the summe, substance and fulfilling of the whole Royall Law, is a sacred debt which lyeth upon all the faithfull, even in these Gospel dayes, Read *Rom.* 13. 8. *Owe nothing to any man but this, that yee love one another; for hee that loveth another, hath fulfilled the Law.* Brotherly

therly love is a branch and beame of our love to God: it necessarily presupposeth and includes the same.

Our blessed Saviour drawes up the ten commandements into two great commandements;

The first is the love of God, *Mat.* 22. 37, 38.

The second, is the love of our neighbour, *Mat.* 22. 39. Now both these are individually acted,

Owe nothing but love, &c.

The Apostle speakes to the Saints at *Rome* that were in Church-fellowship. Love is a debt that the greatest saints doe owe to God and man: the obligation that declareth and ingageth to this debt, is the royall morall Law: now if the debt be everlasting, then certainly the obligation to the debt must needs be everlasting: if the bond be once cancelled, the debt can no longer be demanded.

Argument 4. The end of Christ his comming was not to destroy the Law in poynt of duty, but to fulfill it as our surety; and there-

by

by to satisfy all the demands of the Law, to fulfill all righteousnesse in our steed, and to leave a perfect patterne to a perfect Rule. Christ would not have such a thought come into our hearts, that he came to destroy the royall Law as a rule of holy walking, *Matth.* 17.

The Lord Christ is the perfection, not the perdition of the morall law; the perfecting end, not the destroying end thereof. Will yee see how farre our glorious Surety hath freed all his from the law of Moses? Hee hath fully and for ever freed them in these four respects.

1. From the yoke of the ceremoniall typicall Lawes. 2. From the rigorous exaction and charge of the morall law; thus the law saith, *doe and live*; or *not doe, and dye*. 3. They are discharged from the dreadfull sentence and malediction of the law *Gal.* 3. 13. 4. From the coaction of the law as a rigid Task-master.

Saints are not compelled to duty by

by

by the dreadful comminations of the law, but sweetly inclined by a spirit of love, from love discovered: this is our Christian liberty: but Saints are not freed from the Evangelicall keeping of the law: The ayme of Christ was not to free us from duties of obedience, but to make us more free-spirited in duties: not to free us from holines, but to fill us with holinesse more abundantly, *John* 10.

Argument 5. The saints are charged to remember the law of *Moses*, even after the rising of the glorious sun of Righteousnesse in the world, and the beginnings of salvation in their soules: wee have an eminent text, *Mal.* 4. 2, 3, 4, 5. *And to you that fear my Name, shall the Sun of Righteousnesse arise, and healing shall bee in his wings: and ye shall go forth and grow up as fatting calves*, vers. 4. *Remember the Law of* Moses *my servant which I commanded him in* Horeb, *to all Israel, statutes, &c.* Take notice, first who they be that are to remember the law of *Moses*: all they

they to whom the glorious Sun of Righteousnesse ariseth with salvation in his wings *vers.* 2. 4. Remember yee the law. זכרו תורת משה

2. Take notice of the time when they are to remember the law of *Moses*.

After the rising and apparition of the Sun of Righteousnesse in mans nature; even in gospell times Remember the law of *Moses*.

3. What law it is that the Saints are to remember. It is the Royall *morall law* contained in the decalogue: The law of rites and ceremonies, being but shaddowes, did vanish at the exhibition of the substance.

4. How justified persons are to remember the law of *Moses*.

Remember the Royall law,

1. As a divine discovery of the glorious minde and will of our heavenly father. 2. As a perfect Image and rule of holinesse, according to which all thy thoughts, words and wayes are to be ordered and regulated. 3. Yee that are

freed from the damnatory sentence of the law, yet remember the great things of duty which God hath written to us in the law, *Hos.* 8. 12.

It is observable (saith Mr. *Burroughs* in his Sermon upon *Mat.* 5. 6.) that in the close of the old Testament the last chapter of all, *Mal.* 4. *When there was to be an end of Gods revealing himselfe in that; and the times of the Gospell were to come on, yea and then when the prophet prophecies of the forerunner of Christ, and of the Sun of Righteousnesse, that should arise: Whereas people might say, well, the Sun of Righteousnesse now shall arise, wee have done with the Law, what need shall wee have more of the Law? &c. wee shall bee wholly freed from it: No, saith the Prophet, presently after hee had spoken of the Sun of Righteousnesse arising,* Remember the Law of *Moses*; *hee gives this charge in the close of all &c. It must still remain a Rule of our lives, that is, Allient,* saith that precious man of

God,

God, who is now at rest.

Argument. 6. The morall law is given by the great King of the Church, to all Saints, as his new commandement. *Iohn* 13.34. saith Christ, *a new commandement give I unto you that yee love each other, &c.* Love is the whole royall law drawn up into one commandement.

2. It is called and accounted a fulfilling of the law, *Rom.* 13. 8. *Iam.* 2. 6.

3. Love is that old commandement, that was from the beginning, as St. *Iohn* calls it: it is called old, because it was given in *Moses* dayes; it was a command in the old Testament, *Mat.* 22. 37. 39. 2. Love is now a new Commandement in times of the new Testament.

Object. But why is the royall law called a new commandement?

Answ. For these three reasons.

1. Because it is given anew, and confirmed by the great law-giver of the Church, *a new commandement give I unto you.* 2. This new commandement must bee obeyed

upon new inducements and motives, the matchlesse miraculous love of a Saviour in laying down his life for us: This is a new motive and incentive, upon which every Act of obedience truly spirituall, is performed: New Testament mercies are new motives to old duties.

3 None but a new heart can close with this new commandement: the old heart of man will never obey this new commandement; therefore in the new covenant God promiseth new spirits that we may observe his statutes; see *Ezech.* 11. 19,20. By all these demonstrations it is evident that the Saints in these gospell times are as much, yea more obliged and ingaged to all duties of piety, Iustice and sobriety, then the Saints under the old Testament.

1. Because the royall law is now given anew, and made the new commandement of the King of Saints, *Iohn* 13. 34.

2. Because now there is a farr larger discovery and dispensation of grace and mercy: the dayes of the gospe

gospell are dayes of mercy, wherein the superemin: nt riches of grace are manifested, *Ephes.* 2.7. The more mercy is given, the more duty is required; read *Titus* 2.11,12. For the close of this pretious poynt I shall give in two conclusions which I desire to propound to the judicious, and secondly, then answer some objections.

Concl. 1. The Royall moral Law comes to all beleevers in the hand of a Mediator: wee have a pretious place *Gal.* 3.19. *Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordained by Angels in the hand of a MEDIATOR.*

Heb. בְּיַד

Two great queries present themselves to be satisfied The first is, who this Mediator was in whose hand the law is given?

It is an Hebraisme, in manu, *id est,* Ministerio Mediatoris, seu per Mediatorem &c. *Mal.* 1. 1. *Pareus.*

Answ. Some of the learned understand *Moses* the Mediator of the old Testament, because Christ is called the Mediator of the new

Testament, *Heb.* 9. 15.

I grant that *Moses* was a typicall temporary Mediator; he stood between the Lord and the people, when they were afraid of the fire in the mount, *Deut.* 5. 5. And when they desired the Lord to speak to them by *Moses*, not by himselfe, least they dyed, *Exod.* 20. 19.

But I rather conceive, that this Mediator is the Lord Iesus Christ, in whose hand the law was published, and from whose person the law received its great Authority, and this is the opinion and exposition of *Hierom*, *Chrysostome* and others of the Ancients: judicious *Parens* and *Beza* close with this interpretation.

Quere 2. How the law may bee said to bee given in the hand of Christ as Mediator?

Answ. 1. It was published at first by the hand and Ministry of Christ our Mediator: God published the law by Christ, his eternall Son, (saith *Parens*) therefore the

Morall

Morall law as given to *Moſes*, by Chriſt the great Lord of the Law, obligeth Saints in theſe Goſpell times. 1. The law was ordained by Chriſt authoritatively. 2. By Angels Miniſterially, who are miniſtring ſpirits ſent forth for the good of them that ſhall be ſaved; and therefore muſt needs be given for Evangelicall ends and uſes.

2. The law comes to all Saints in the hand of a Mediator, ſee a further proof, 1 *Theſ.* 5. 18. *In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you.* Thankſgiving is a duty of the Morall law: the will and command of God to give thanks commeth to the Saints in Chriſt, in the hand of a Mediator.

The royall law comes to all reall beleevers in the hand of Chriſt; 1. As a Mediator of Reconcilement: hee reconciles the law and ſinners. There is a mutuall enmity between the law and every ſinner; the law accuſeth, ſlayes, con-

demns every ſinner, and every ſinner is full of enmity and hatred againſt the law as contrary to their luſts. *The whole world* (*ſaith* Luther) *is an enmity to the Law, and hateth it moſt deadly.*

Luther on *Gal.* 3. 19.

Now he who reconciled God and man, doth alſo reconcile the law and ſinners. As firſt, he hath ſlain that enmity which was in the law a gainſt his people, and made it ſweet and friendly to them, *Epheſ.* 2. 15, 16. So that now there is no law againſt beleeving perſon, *Gal.* 5. 23. *Againſt ſuch there is not law,* There is no law that is adverſary to them. The law is ſweetned and made our friend by Chriſt, who hath made *all things ours*, our friends, law and death as well as life. All law is for beleevers, 1 Law of Grace. 2 Law of Faith. 3. Law of *Moſes.*

κατ' τῶν τοιούτων οὐκ ἐστι νόμος.

Whatſoever in the law was contrary to them, is now taken away.

2. There is no condemning law againſt juſtified perſons: there is now no law to charge and condemn them.

The

The law cannot accuſe and condemn thoſe that beleeve in Chriſt (ſaith *Luther*) it hath no power to accuſe them, *Romans.* 8. 1. There is a triumphant ſpeech: *There is now no condemnation to them that are in Chriſt*: Why? becauſe there is no law to charge ſin upon them: Their glorious Surety hath ſatisfied; Firſt, for all the ſin that the law could poſſibly charge upon them: Secondly, for all the wrong and diſhonour that their ſinnes have done to God; now juſtice it ſelfe cannot twice demand the ſame debt.

3. There is no conſtraining law againſt the Saints: no law to compell them to obedience; becauſe they freely obey God, as if there were no law, ſaith Mr. *Perkins*; they do that of their own accord, that the law requireth: they have the ſpirit of God, who will not ſuffer them to bee idle, ſaith *Luther*.

4. The law comming to us in Chriſt, ſerveth as a glaſſe to diſcover

ver Gods will: 2 As a wiſe, ſweet and faithfull Counſellor: That law that was as a ſevere Schoolmaſter, as *Pharoahs* taskmaſter while we were in bondage under the law, whipping and ſcaring us to duties by its terrible threats, commanding exact obedience, upon paine of periſhing, and yet giving no ſtrength to performe the leaſt duty; when once wee are in Chriſt, that law comes to be a ſweet Counſellor, to declare to us, that this is Gods will, this is the beſt way, this is holy and good. There be a thouſand caſes that could not bee ſolved and ſatisfied but by the law, by having recourſe to the law as a Counſellor and divine Directory: this was that Royall Counſellor of that royall prophet *David*, *Pſal.* 119.

2. Chriſt taketh away that ſpirit of enmity that is in man againſt the law, and drawes the heart to love and delight in the law as a glaſſe of divine holineſſe: *How doe I love thy law!* ſaith *David*.

2. The royall law comes to reall be-

beleevers in the hand of Christ, as a King, Prophet and Priest.

1. In the great commandements of the morall law the glorious King of Saints declares his royall will to all his subjects: the Statutes of King Iesus are written in the royall law.

2. As our great Prophet, he opens the law, in its purity and spirituality: 2 He opens our eyes to see the wonderfull things of the law, *Psal.* 119. 3 He gives strength to Act what the law discovers as duty. Christ teacheth by enlightening, enlivening, inableing to duty.

3. As Priest, he satisfies for his peoples transgressions of the law: 2 He covereth all the defects and defilements of their good works: 3 He perfumes their services with sweet odors, presents them unto God, and procureth acceptance for them, *Rev.* 8. Christ comes as a Father with precepts to teach, strength to inable, and mercy to pardon where wee faile, *Mal.* 3.

Conclusion 2. The royall law is a rule of Evangelicall obedience to be

be performed unto God *in, through from*, and *to Christ*, as our glorious Alpha and Omega, *Revel. 1.* It is a precious Position of *Alstedius*, *The Morall Law is to the elect in the state of grace a rule of thankfulnesse, or Evangelicall obedience.* That is, The Morall Law is a rule of obedience to be acted: 1. From Evangelicall Principles. 2. Vpon Evangelicall Motives. 3. With Evangelicall Affections. 4. To an Evangelicall End. And 5. To declare our Thankfulnesse unto God; not to justifie our persons before God.

In statu gratiæ lex moralis & Dei est norma gratitudinis, seu obedientiæ evangelicæ. *Regulæ Theol. pag. 103.*

The faithfull, in the Scripture phrase, are often said to keep the Commandements of God; and yet not to keep them.

1. There is a keeping the Commandements affirmed of all Saints: *Revel. 14. Here is the patience of the Saints; here are they that keep the Commandements of God, and the faith of Jesus.* 1 Joh. 3. 22. It is said of all beleevers, *Whatsoever we ask, we receive of him, because we keep his*

his Commandements, and doe those things that are pleasing in his sight. *John* 14.23,24.

Secondly, It is a great promise of the Gospel Covenant, *Ezek.*36. 26,27. That *God will put his spirit into the hearts of his people, and cause them to walke in his statutes, and keep his judgements, and doe them.*

2. Good *Nehemiah* speaketh of himselfe and all beleevers thus; *We have dealt very corruptly against thee, and have not kept the commandements — which thou commandedst thy servant Moses,* Nehem. 1.7. And *Iam.* 2.3. the greatest Saints are said to offend, and that *in many things*; *In many things we offend all,* It argued the unsoundnesse of that young-man in *Matth.* 19. 20. who professed, *All these have I kept from my youth.*

To take off this seeming contradiction, wee must take notice of a two-fold keeping the Law of God: 1. Legall. 2. Evangelicall.

First, The Legall keeping is, when the Law is fulfilled in the le-

gality

gality and latitude thereof, as it was given to *Adam* in innocency; when mans obedience comes up to that complete perfection which the Law calls for: And thus no man that liveth can possibly keep the Law; if they could, *righteousnesse and life might be by the Law.*

Secondly, There is an Evangelicall keeping the Law, when every Command is observed evangelically, according to the termes and tenour of the Gospel; and thus all the faithfull doe keep the Law:

1. In their Surety, *Rom* 10. 4.

2. In regard of their heavenly Fathers gracious acceptation and account.

3. In the latitude and largenesse of their desires and reall endeavours.

4. In respect of the evangelicall performance of every duty that the Law discovers.

Now to make up the Evangelicall performance of Duties, five things must concurre in every act of obedience: First, It must proceed

ceed from Evangelicall principles, from the precious life of the Prince of life implanted in our wills: there muſt be an acting from Chriſt, as our Principle; ſecondly, as our Strength.

Firſt, There muſt be a working from Chriſt ſpiritually formed and Gal. 4. faſhioned in our ſpirits; from a new life infuſed; from new diſpoſitions and inclinations ſpiritualized, and evangelized: there muſt be acting from life, as the Principle; not for life, as the End. Vitall actions come from a vitall being, a principle of ſpirituall life within. All acts of obedience in the Saints, are fruits and operations of the glorious life of Chriſt in them: A living work cannot come from a dead ſoule that is not in union with the Prince of life.

All acts of holy obedience to the Royall Law, muſt ſpring from a law of ſpirituall life put into the heart: there muſt be a law within, anſwering the law without; a law written in the heart, ſuteable to the

Law

Law written in Gods book: Wee can never delight to doe the will of God, untill the law be within our hearts, *Psal.* 40.

There is a two-fold giving of the Law to all Saints: first, a giving the Law to their persons, *Ioh.* 13. 34. secondly, a giving of the Law into their spirits; this latter is the peculiar priviledge of the elect, and the precious promise of the Gospel Covenant. The Royall Law is given to all persons; it is given into the spirits of none but beleevers. This truth is twice spoken in one Epistle, *Heb.* 8.10. & chap. 10.16. saith the Lord, *I will give my lawes into their minds,* (thus it is in the Originall, διδοὺς νόμους μου ἐπὶ διάνοιαν αὐτῶν. And Chap. 10. λέγει Κύριος, διδοὺς νόμους μου διὰ καρδίας αὐτῶν, &c.) *This is the Covenant that I will covenant with them,—— saith the Lord, I will give my lawes into their hearts, and I will write them in their minds,* or *thoughts.* As the Royall Law was given to Israel in writing, so it is now given to the

hearts of the Iſrael of God in writing: that Law which at firſt was given and engraven in tables of ſtone in the ſubſervient Covenant, is given and engraven in the tables of mens hearts in the Goſpel Covenant. The Law given in tables of ſtone declares what is holy and good, but gives no principle of power to performe and practiſe what is holy and good; but the Law given in the mind and heart brings in holy propenſions congruent to every Precept, and divine ſtrength for every duty. Every duty of the Royall Law muſt be acted from a law given and written in the heart; this is a Goſpel performance: The Law given to the mind, is called *the law of the mind*, Rom. 7.

Secondly, There muſt be a working from Chriſt as our ſtrength: this is to walk in Chriſt, to walk in the Spirit, *Gal.* 5. 16. We are commanded to *walk in the Spirit*; πνεύματι περιπατεῖτε. And, *verſ.* 25. Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. that is, *If we live in the Spirit, let*

στιχέω Ordine incedo. *Paſſir.*

us alſo walk in the ſpirit; the word in the Originall ſignifies to walk orderly. Here are two ſpeciall duties preſſed upon the Saints which doe characterize the new ſpirituall life: 1 Wee muſt walke orderly, by rule, by line, and by meaſure: the Greek word στιχέω ſignifies ſo to walk that thou holdeſt a certain order and doſt not paſſe over the line. *Beza* in *Gal.* 6. *Phil.* 3. 16.

Gal. 6. 16.

στῖχος dicitur ordo in acie a fronte ad extremum agmen porrectus. *Thucyd.*

στιχεῖν; *let us proceed by one rule*: It is a military word, borrowed from the marching of Souldiers unto the battell, whoſe manner is to keep their ranke, and without any out-raying to march along after the preſcript rule of their Generall or Leader.

Non eſt ſimpliciter ambulare, ſed ſecundum certum canonem ordinè ambulare. *Zanch.* in *Phil.* 3.

It is not ſimply to walk; but to walk in order according to a certain rule; this is the firſt character and fruit of ſpirituall life implanted; it produceth an orderly Regular walking, *Gal.* 6. 16.

2 The ſecond ſpeciall duty is *to walk in the ſpirit*, and thereby wee ſhall bee inabled to walk regularly and

and exactly: if wee live in the ſpirit, let us alſo walk orderly in the ſpirit.

Wee never *walk orderly* farther than wee walk in the ſpirit.

This walking in the ſpirit ſtands in three things,

1. It imports acting from the in-being and in-dwelling of Gods ſpirit: when our actions flow from that ſpirituall divine being that is borne of the ſpirit, *John* 3. It is called *a worſhiping God in the ſpirit, Phil.* 3. 3. *Wee are the true circumciſion that worſhip God in ſpirit.* This is expounded to be a ſerving in newneſſe of ſpirit; that is, when there is a new ſpirituall man formed in our ſpirits, which becomes the principle of all of our Actings, in the good way. The heart and ſpirit being ſpiritualized muſt act in every ſervice, *Prov.* 23. 24. *My ſon give mee thy heart, Eſay* 29, 30. The *Jewes* are ſaid *to draw neare with their lips, — but their heart was farre off.* The abſence of a heart truly ſpirituall made all their

performances to bee empty oblations, and no better than glittering abominations in Gods ſight, *Eſay* 1. *Bring no more vain empty oblations.* Whatſoever is not done in newneſſe of ſpirit, it is not done at all in Gods account.

2. To walk in the ſpirit, is to work and walke in the ſtrength of Gods ſpirit: wee have an eminent text to this purpoſe, *Epheſ.* 6. 10. *Finally my brethren, bee made ſtrong in the Lord, and in the power of his might.* In the preceding words the Apoſtle had declared divers duties: now in the concluſion, he diſcovers where all their ſtrength lay for the Acting thoſe great duties; not in themſelves, not in their habituall graces, but in the Lord Chriſt, it was wholly in their glorious head. Be ſtrengthned in the Lord, and in the power of his ſtrength, not in the power of any inherent ſtrength. In the doing of good, and departing from evill, learn to goe forth in the ſtrength of Chriſt, looke up to him, reſt upon him

ἐνδυναμοῦσθε ἐν Κυρίῳ, &c.

ἐνδυναμόω, validum Reddo, corroboro,

him for quickning, exciting, aſſiſting, corroborating grace: this is the way to bee ſtrengthned with all might, *Col* 1.11. It is the Allpowerfull God, who is all our ſtrength both in doing and ſuffering for him, 2 *Tim.* 4.17. 1 *Tim.* 1.12.

The Apoſtles wrought all their extraordinary works in the glorious name, that is, power of Chriſt Ieſus: In this name all Saints are to act the ordinary works of obedience at all times, *Col.* 3.17. *Whatſoever ye doe in word or deed, doe all in the Name of Chriſt*: Hee it is who worketh all our good works in us and for us, *Eſay* 26. *He works in us both to will and to doe good of his own good pleaſure*, Phil. 2. We depend upon him for the implanting and acting of all our graces: take heed of working in the ſtrength of your own parts, gifts, inherent graces: habituall grace is but a creature, ſo called, 2 *Cor.* 5.17. *Gal.* 6.15. Every man naturally is a god to himſelfe; 1. They act all in their own ſtrength, in the ſtrength of their

own reaſon, wit, parts, gifts, as if themſelves were principall in their actions. 2 They reflect all upon themſelves: there is the ſeed of this in every mans nature, untill hee bee turned out of himſelfe, and ſelfe-taken out by the ſpirit of Grace. 3 Walking in the ſpirit, imports acting in the glorious light of the ſpirit of Glory, in his guidance and leading: let us wholly give up our ſelves to him to be inlightned, led, acted by him in all things, *Rom.* 8. Hee it is who gives us eyes and light to diſcerne the good way, feet and might to walke therein: this is the firſt thing in an Evangelicall performance.

2. The ſecond thing is an acting from Evangelicall motives from mercy and marvellous love manifeſted in us and upon us: every Act of obedience, mortification, and ſelf-deniall muſt bee founded upon the glorious mercy, and matchleſſe love of our God as the higheſt ground, inducement, encouragement and provocation: the grand predominant

nant prevailing motive that puts us upon duties upon all occaſions, muſt be divine mercy and love in Chriſt, this is indeed the obedience of faith, *Rom.* 16. 26. The great motive that moveth the Lord to doe ſuch great magnificent things for all his, is his own ſurpaſſing love towards them: Let the ſame divine love have the preheminence and principality in our doing ſervice to God again: this is the higheſt, ſweeteſt, ſtrongeſt, moſt perſwaſive motive, becauſe it hath moſt of God in it, it is Gods own Glorious motive; wee have a remarkable place, *Rom.* 12. 1. *I beſeech you therefore, brethren, by the mercies of God, that ye give up your bodies a living ſacrifice, holy and acceptable unto God.* Obſerve, what is the grand motive here propoſed to preſſe and perſwade Saints to holineſſe and obedience. It is the miraculous matchleſſe mercy of God, that bottomleſſe depth and immenſe heigth of rich, glorious, ſuperabundant mercy which the Apoſtle had declared in

the preceding Chapters.

2. Filiall feare muſt be acted upon this motive: *there is mercy with thee (O Lord) therefore ſhalt thou be feared*, ſayes the Pſalmiſt.

3. In Evangelicall Obedience there muſt bee an acting every duty with Evangelicall affections, as 1 From a principle of love to God. 2 With ſpirituall delight. 3 With holy fervour of ſpirit.

1 Every act of obedience muſt take its rile from an internall principle of love implanted in the affections: hence it is that love and obedience are ſo often put together in Scriptures, as, *Exod.* 20. 5, 6. *Showing mercy to thouſands of them that love mee and keep my commandements*, Iohn 14. *If any man love me, he will keep my commandements.* To declare that love is the root from whence all holy Obedience muſt ſpring.

2. Faith worketh effectually by love as the internall inclining inducement to duty. This truth is clearly preſented, *Gal.* 5. 6. πίστις δι'

δι' ἀγάπης ἐνεργουμένη, that is, *Faith works efficaciouſly by love*, as the Originall imports. 1 Faith worketh love: 2 It worketh by love:

1 Faith, by diſcovering the ſuperlative ſweetneſſe, freeneſſe and greatneſſe of Gods love to us, begets a reflection of love. *Magnes amoris amor.* Love begets love, as fire begets fire, 1 *John* 4.

2 Faith worketh by love internally: 2 With a mighty efficacy as the Greek word imports: it makes uſe of that pretious love which it produceth as a powerfull, provoking perſwaſive principle to all holy obedience. Love is as the ſpring that ſets all the wheeles on work; it carries and commands all the powers of the ſoule for God and his wayes. The motions of love are unreſiſtible, her perſwaſions undeniable.

ἐνεργεῖν intus & efficaciter agere. *Eph.* 1. 20.

3. Acting duties from an internall ſpring of love, is an hyperbolicall ſuper-excellent way, as it is called, 1 *Cor.* 12. *ult.* compared with Chapter 13. *Behold I ſhew you a more excellent way*, an hyperbolicall way of excellency, ὁδὸν καθ' ὑπερβολήν;

But what is this ſuper-eminent way? Read

Read Chapter 13. there the Apostle declares the meer nothingnesse of the highest gifts, the most magnificent gifts abstracted from love. The Syriack word ܪܘܪܒܬܐ 1 *Cor.* 12. *ult.* signifies the magnificency and heigth of gifts, great magnitude of gifts. Love is more excellent than the most glorious magnificent gifts: punctually peruse Chapter 13. 1, 2. *Though I should speak with the tongues of men and Angels; with all tongues*, saith the Syriack version, ܒܟܠ ܠܫܢ that is, with the highest excellency and exquisitenesse of all tongues, ver. 1. 2 *If I had all knowledge*, speculative, propheticall, dogmaticall, and mysterious. 3 And Faith to work miracles; yet if I have not love, acting towards God, and man, I am nothing in all these. 2 He discovers the emptinesse of the greatest works, if not acted from a principle of love, vers. 3.

Magnificavit, &c.

1 *Cor.* 13. 1, 2.

4. The most glorious actions not springing from this pretious root, are lost to us, and wee in them, verse 2.

If

If I should give all my goods to feed the poore, and my body to bee burnt to seale the truth, if I have not charity, I am nothing profited. I have no excellency, I have gained nothing, as the Syriack word ܢܬܬܪ ܐܢܐ signifies: The meaning is this: that the most magnificent works, as works of mercy, in giving all our goods to refresh the poor Saints: 2 Works of Martyrdome, the giving up our bodies to the fury of the flames for the Gospell, if love be not the moving principle from which they are acted, they are no better than losse and vanity. Selfe-love is the predominant principle in formall Temporary professors: all their actings in duty take their rise from this bitter Root.

οὐδὲν ὠφελοῦμαι.

1. Selfe-love carries out their hearts in strong desires after a Christ, heaven, and happinesse, *Joh.6.* 35. Our Saviour having discoursed of the precious bread of life, some that followed him, cryed out, *ever more give us this bread*: yet this was but meer selfe-love; for these men are said *to murmure at him*, ver. 35.36.

When

When the apprehenſions of wrath, hell and death are acting upon mens ſpirits, in this caſe they would give a world, if they had it, for a Chriſt; but this is not from a reall conjugall love to the perſon of a Saviour; but from corrupt love to themſelves and Salvation.

2. It is ſelfe-love that puts Temporaries upon reforming their viſible converſation. The word declares to them a neceſſity of turning from iniquity, if they will have aſſurance of pardoning ſaving mercy, *Eſay* 55. 7, 8. Hereupon they caſt away thoſe pollutions which formerly they embraced, and ceaſe from thoſe enormities that formerly they Acted, 2 *Pet.* 2. 21. When ſinners are conſcience-ſick, their hearts are deaded to their deareſt defilements, and moſt pleaſant pollutions, as old men are to youthfull pleaſures, *Eccleſ.* 12. 2. But when conſcience is quiet, they return to their former filth.

3. Selfe-love is the principle from which theſe men doe performe duties; the word of God preſents and preſcribes theſe and theſe duties to be done, which formerly

formerly they have ſlighted: when ſelf-love is ſtirred and acteth ſtrongly, it perſwades men to doe any thing; ſee an eminent example *Deut.* 5. 27. The *Iſraelits* promiſe and profeſſe to heare and doe whatſoever the Lord ſhould command: yet all this was but ſelfe-love; the bent and frame of their ſpirits was another way, verſ. 29.

2 Evangelicall Obedience muſt be performed with a ſpirituall delight and alacrity, *Pſal.* 40. *I delight to doe thy will O God,* and *Pſal.* 119, 35. *Make mee to goe in the path of thy commandements, for therein doe I delight,* therein is my will and delight כי בו התצותי

The more of the will and affections is in doing good, the more pretious is the work, *Rom.* 7. *Paul* profeſſeth *his delight in the law of God, as concerning the inner man*: ſo farre as the heart is purified and ſpiritualized, it delights in a holy, ſpirituall law; It is the chareƈter given of all Chriſts people, *Pſal.* 110. 3. *They are a free willing people.* עמך נדבות ביום חילך that is, *Thy people ſhall bee voluntaries, of a princely ſpirit in the day of thy power*: this

נדיב * this is the propriety of the Originall *. When the power of the most High comes upon mens spirits, over-comes and over-powers them, then they doe freely offer up themselves to the service of King Jesus; then are they of a royall spirit, and act freely as Princes: all their services are free-will offerings. All carnall persons are of a servile spirit, they are haled and driven to duties as slaves to their work; but Saints are men of another spirit; duties come from them as water from a fountaine; not as fire from a flint; they solace and delight themselves in that sweet communion and converse that they enjoy with God in their performances: the fruition of God in the duty is the object, matter, and rise of their joy, and delight in the duty. Freenesse and cheerfullnesse of spirit is one maine ingredient in a Gospell performance. First, it is a duty pressed in many places, to act willingly, and cheerfully, as first, in all our spirituall motions towards God, and in his wayes, *Psal.* 100. 1. *Serve the Lord with gladnesse*, with alacrity, 1 *Chron.* 28. *Serve God with*

* Spontaneus, voluntarius, magnificus, princeps, cujus proprium debet esse, esse munificum; a נדב sponte voluntarie dare, offerre.

עבדו את יהוה בשמחה

a perfect heart, and willing minde.

2. It is requiſite in ſhewing mercy, *Rom.* 12. 8. 2 *Cor.* 9. 7.

3. In doing ſervice to men, *Col.* 3. 24. *Whatſoever ye doe, doe it heartily, as to the Lord.*

2. *Alacrity* in ſervice is exceeding pretious and pleaſing to God; *If there bee firſt a willing mind, God accepts of a man according to what hee hath*; and 2 *Cor.* 9. 7. *God loves a cheerfull giver,* ἱλαρὸν δότην ἀγαπᾷ ὁ Θεός: ſincerity, and alacrity of ſpirit are lovely, and delightfull to the Lord, *Hee loves truth in the inward parts*, Pſal. 51. *He loveth a cheerfull giver*, with a love of complacency; hee loves to ſee his people act freely and rejoycingly in all obedientiall acts towards God and man; obſerve, it is not ſaid God loveth an abundant giver, but a cheerfull giver; hee looks more upon the cheerfulneſſe of the giver, than muchneſſe of the gift; wee have an eminent text, *Luke* 21. 1, 2, 3, 4. That poore widdow who caſt in but two mites into the treaſury, is ſaid to caſt in more than all the great men who caſt in money abundantly,

dantly, verſ. 3. *Of a truth I ſay unto you, that this poore widdow hath caſt in more then they all.*

Obj. But how can this be, when as the rich men caſt into the *offerings of God abundantly*; ſhe only *two mites*?

Anſw. Shee caſt in more affection, more alacrity, royalty, and reallity of ſpirit, than the rich men; one mite given from a free princely ſpirit, is far more in Gods account, than many talents from a ſervile, ſelfe-ſeeking ſpirit.

The great God takes ſpeciall notice of the leaſt mite, offered to him, of the leaſt duty performed in alacrity of ſpirit, and ſingleneſſe of heart; what man of eminent place would accept of a farthing tendred to him?

2 Uncheerfulneſſe and ſadneſſe of ſpirit in duties is highly offenſive to God; hee threatens, *if his people will not ſerve him with joyfulneſſe and cheerfulneſſe of heart for all the good things they enjoy, they ſhall ſerve their enemies in hunger, nakedneſſe, and want of all things*, Deut. 28. God would have nothing from the people for the building of the Tabernacle but what came *willingly*.

4 Wee

4. Wee ſhall finde the Saints greatly admiring, and rejoycing, when they found this free and princely frame of ſpirit, in their actings, and offerings: *What am I* (ſaith David) *or what is this people, that wee ſhould offer thus willingly? of thine owne, Lord, have wee given unto thee,* 1 *Chron.* 29. And it is ſaid, *the people rejoyced, when they had offered willingly, and cheerfully,* to the work of the *Tabernacle.*

The third Evangelicall affection in Evangelicall performances, is a holy, heavenly fervour of ſpirit in acting: every Saint is a burning ſhining light; ſhining in a holy life, burning with Chriſtian zeale. This odor of ſpirit is preſſed, *Rom.* 12. 7. τῷ πνεύματι ζέοντες τῷ Κυρίῳ δουλεύοντες: that is, *bee not ſlothfull in buſineſſe, but fervent boyling hot in ſpirit,* in ſpirituall affections, *in doing ſervice to the Lord.*

Ζεω Feteveo, à ſono literæ ζ Ζεω, to ſeeth: *becauſe when liquor boyles, it makes an hiſſing noiſe*

Sloth, ſlightneſſe and luke-warmneſſe is abominable in the ſervice of God. Read *Revel.* 3. 15, 16. It was one ſpeciall end, that Chriſt had in dying for his, *that hee might purifie unto himſelfe a peculiar people, zealous of*

Ζηλωτὴς, qui præ fervore amoris *Rivalem ferre* nequit, &c. *Paſſor.*
2. Item accenſus Zelo.

good works, Tit. 2. 14. The Greek word, Ζηλωτὴς ſignifies two things:

1 Zeale.

2. Jealouſie.

1. Zeale is a burning, boyling heat and vehemency of affections proceeding from indignation about thoſe things that are unworthily acted againſt perſons that are deare unto us.

2. Jealouſie is a feare leaſt the thing that we love, ſhould be common to another.

The Redeemed of the Lord are all Zelots. 1. *A zealous people*; 2. *A jealous people*; They are zealous of good works. 2. *In good works.*

1. They are carried on in the work of the Lord with an holy *Impetus*, force and activity of ſpirit: the bent, byas and inclination of their hearts is ſtrongly for all good, and againſt all ill. As ſinners are acted in ſinfull wayes with an impetuouſneſſe, eagerneſſe and violence of affection: ſo Saints are put on with a holy violence and vehemency of ſpirit in all holy wayes. The intenſive love of God, and zeale for his glory is like a bias upon their ſpirits; yea,

yea, like a mighty ſpirit in them, which carries them through all difficulties, oppoſitions and contradictions of ſin and ſinners. *Though they cannot diſpute for the truth, they can dye for the truth,* as the Martyr ſaid. Saints are put on by a ſpirit, *a ſpirit of zeale* in Gods work: ſpirits are ſtrong and active.

2. They are poſſeſſed with an holy fervour of ſpirit in acting good; *they are zealous of good works*; the Greek word Ζηλωτὴς comes of Ζηλος which ſignifies *æſtus animi*, a mighty intenſive burning heat of ſpirit, like to that which comes out of the mouth of a furnace or oven; the heat of an oven, is a collected compacted heat, not ſcattered; and therefore it is the ſtronger, more fierce and fiery: the Saints are of fiery ſpirits, full of fervour and zeale in the works and wayes of God: *they pray with fervent ſpirits.* Iames 5. *Hear with burning hearts.*

Zeale is the intention, heigth and concenteration of all holy affections.

1. When the ſtrength of our deſires and delight, is ſpent in doing Gods will.

2. The intention and inflammation of our love is fixt upon God.

3. When the heigth of our indignation is carried againſt thoſe things that are offenſive to him whom our ſoule loveth.

4. When the perfection of our hatred falls upon all falſe wayes.

2. The people of Chriſt are jealous with a holy jealouſie; they cannot endure that any creature or luſt ſhould be joyned in the ſociety of their love or ſervice with the Lord.

The fourth thing that concurres to make up an Evangelicall obedience, is an Evangelicall end; an acting unto Chriſt, not unto ſelfe, 2 *Cor.* 5.14, 15. *Rom.* 14. *A living to the Lord*: there muſt be a ſingle, ſincere reſpect to his glory in all our actions, 1 *Cor.* 10. 31. *Whether yee eat or drink, or whatſoever ye doe, doe all to the glory of God:* This ſhould be our higheſt aime even in our loweſt works.

Chriſtians muſt act from Chriſt as their Alpha or Beginning, unto Chriſt as their Omega and end, *Revel.* 1. It is a glorious golden Goſpel Rule, to ſet up

Note.

up Chriſt as *our Alpha and Omega, our firſt and laſt* in all acts of obedience, ſee *Revel.*1.11,17.& 2.8.& 22.13.

1. The Lord Chriſt muſt be our firſt in every good work, *Ioh.* 1.15, 30. *he was my firſt*; ſo it is in the Originall πρῶτος μου ἦν, in every duty or underking, yea, in our common actings, the firſt thing that wee fix our eyes and thoughts upon, muſt bee the Lord Chriſt; what glory will come unto Chriſt thereby, how will he bee advanced by this act of mine; not what profit, credit, contentment will fall upon our ſelves thereby: The firſt and higheſt thing that we propound in every action muſt bee Chriſt; this was S. *Pauls* great deſigne, *That Chriſt might be magnified by him, whether in life or in death*, Philip.1.

ὁ πρῶτος μου ἐστι.

It is the property of unſanctified perſons to act for themſelves and from themſelves; ſelfe is firſt in every action: all their faſting, praying, acting in their callings, is for themſelves, to ſet up ſelfe ſome way or other, not unto God, *Zach.*7. they ſubordinate Religion it ſelfe to their own corrupt ends; their

higheſt project and earneſt expectation is that ſelfe may be magnified by them; the ayme of the Phariſees in praying, faſting, giving almes, &c. was to ſet up themſelves in the eſteems of men; *they did all to be ſeene of men*, Matth. 6.

Happineſſe and heaven is the higheſt thing that unſound hearts can fix upon; if they deſire grace and holineſſe, it is becauſe they look upon it as a bridge to carry them to heaven, not for any beauty that they diſcerne therein.

I grant that men may and ought in a ſecondary place, to eye that glorious recompence of reward which is ſet before them in the Goſpel, as a gracious encouragement to quicken them to ſervice and ſuffering: thus did *Moſes*, *Heb.* 11. but our firſt and higheſt aime muſt be the glory of the great God: this is the beſt end and the moſt perfecting end; it is mans perfection to advance Gods perfections.

There is a meere emptineſſe in all actions done for ſelfe, becauſe there is nothing of God and of Chriſt therein, *Hoſ.* 10. 1. *Iſrael is an empty vine, he* (a) *bringeth forth fruit unto himſelfe*

(a) פרי ישוה לו שוה Æquari, adæquari convenire pihel שוה compoſuit, diſpoſuit, propoſuit ex uſu Chaldaico.

ſelfe: the words in the Originall are full of ſignification; *Iſrael* propoſeth fruit to himſelfe, his fruit is according to himſelfe, he orders all for himſelfe: *Iſrael* is an empty vine, and he brings forth empty fruit; they beare a kinde of fruit, they performe ſome outward ſervice, but it is like to themſelves, empty fruit; it is empty of all that is truly ſpirituall and Evangelicall; ſo farre as men act for themſelves, there is a meer vacuity in all their actions; their ſervice is as no ſervice in Gods account.

2. Chriſt muſt *BE OVR FIRST* in every duty, in regard of actuating, exciting and quickning grace, *Ioh.* 15.5. he muſt firſt act in us, before we can act towards him; he it is that draws forth thoſe ſupernaturall abilities which he hath implanted in every act of obedience: we are not ſufficient of our ſelves to act our graces in one good thought or work, unleſſe there be firſt a higher power in the work.

2. Chriſt muſt *BE OVR LAST* in every act of obedience, *Rev.* 1. 11. 'tis glory and royall prerogative, *to be our*

first and last in all we doe: Christ is our last in these two respects:

1. He is the first actor in all our services, and the last actor in them; his heavenly hand is first in all our performances that are accepted; he it is that purifies and sanctifies all our prayers and performances, he covers all the defects and defilements that adhere thereunto, he perfumes them with sweet odours, and so presents them unto God, and procures acceptance for them.

If the purest prayers of the greatest Saints should come up before God, as they come from themselves, they would rather be abhorred then accepted: Wo to *Abraham*, *Isaac*, *Iacob*, and the holiest men, if themselves should be last in their services: because there is more matter of condemnation, then of justification in their most righteous works: when the Saints have done their utmost in duties, Christ takes them, sweetens and sanctifies them, he is the last in all their services, in regard of gracious acceptation.

2. Christ *is then our last*, when we doe freely reflect the whole glory of all the

the goodwe doe upon him; we must cast all our services down at his glorious feet, and say as *David* did, 1 *Chron.* 29. *of thine own Lord have I given thee*; the work is thine, the heart, strength and gift is thine, thine is the glory; acknowledge Christ to be all in all; our good works, and our selves nothing in all; let us strive to act every duty with all our might, and when all is done, look upon our selves *as unprofitable, Luk.*17. and upon all *our works as filthy ragges* as they come from us, this is the mystery of Gospel performance.

Christ is willing to give us himselfe, heaven, happinesse, any thing, but his glory, and that he professeth *he will not give to any other*; the comfort and benefit of all our services shall be our own, but the glory and praise must be Christs: The Church is advanced to *stand at his right hand, Psal.*45. but the Crowne must abide on Christs head, the Principality must bee his in the Kingdome.

5. The fifth thing that compleats this Evangelicall obedience is this; *every duty must be performed by way of thank-*

thankfulneſſe, not for life and righteouſneſſe.

First, All our ſervices muſt be offered up to the God of our mercies, as living, ſpirituall *Sacrifices of thankſgiving*, as reall acknowledgements of reall mercies; as praiſes acted and really expreſſed.

Secondly, Our aime and expectation in every ſpirituall performance, muſt be the enjoyment of ſpirituall communion with our God.

Thirdly, Take heed of five legall ends that many propoſe to themſelves in duties, As

1. We muſt not tender up our ſervices as our righteouſneſſe before God; in this lies the difficulty, to be conſtant, and conſcientious in every duty; and yet not to reſt and rely upon duty for life and righteouſnes, *Phil.* 3. 3. *We are the true circumciſion, that worſhip God in ſpirit, and have no confidence in the fleſh*; that is in legall performances; the Law in its pure legality is called fleſh, and the Goſpel ſpirit, *Gal.* 3. *You that have begun in the ſpirit, will yee be made perfect in the fleſh?* will yee expect perfection in

in the Law and works thereof?

A ſpirituall worſhip is utterly inconſiſtent with reſting upon any legall work; it is not any work of Law or Goſpel, no, not faith it ſelfe, that can be our righteouſneſſe; the expectation of life from works of the Law, turns the Law into a legall Covenant, puts us under the Law, and puts a ſword into the hand of the Law to ſlay us for the leaſt deviation and defect, be it but in one thought.

2. Our ſervices muſt not be tendred to God as requitals of benefits received. Not to acknowledge Gods mercies, is high ingratitude; but to recompence him is impoſſible: Firſt, becauſe we have nothing of our own to give unto God; all the good we have or can doe, is the Lords; *of thine own have I given unto thee*, ſayes one of the greateſt Saints, 1 *Cor.* 2. 9. Secondly, the all-ſufficient God cannot receive from the creature, to ſpeake properly; nothing can be given to an infinite all; this is a clear truth from *Job* 35. 7. 8. (a) ... faith *Elihu*, (a) *If thou be righteous, what giveſt thou to him? or what receiveth*

(a) אם צדקת מה תתן לו:

veth hee of thine hand? there is a parallel place, *Psal.* 16. 2. *Thou haſt ſaid to Jehovah, thou art my Lord, my goodneſſe is not upon thee, thou haſt ſaid*; This is ſpoken by the Prophet, either to himſelfe, Thou O my ſoule ſayeſt; ſo the Chaldee explaines it, and the Greek, to make it plaine, tranſlates, *I have ſaid*, and ſo the Syrriack and Arabick verſions: Or ſecondly, it may be ſpoken to the Spouſe and Church of Chriſt, as the language of all Saints;

טובתי בל-עליך (b) The words in the (*b*) Hebrew are variouſly rendred by Tranſlators: Firſt, the Greek expounds them thus, *Of my goods thou haſt no need*: Secondly, the Arabick thus, *Thou O Lord haſt no need of my good works*: Thirdly, the Chaldee ſayes, *My good is not given but of thee*: Fourthly, the Syriack reads it, *My good is from thee*; but that which comes neereſt the Originall, is this, *My goodneſſe extends not to thee*: All the good that I doe, reacheth not to thee, it falls not upon thee, thou haſt no neede of my good works, no benefit by them. God is infinitely above our higheſt ſervices, praiſes & performances:

It

It is a more blessed thing to give then to receive: God gives all to the creature, but receives nothing from the creature; this is his perfection.

3. We must not think by our duties to make amends for the dishonour done to God by our disobedience; many poor soules resolve to set their good works against their bad, and thereby to make up the wrong done by their sinnes.

4. Our services must not be offered up as our propitiations and peace-makers unto God; let us never think to make our peace, to purchase or procure pardon, acceptance, and admission into favour with the Almighty, with the utmost possibility of our actings, *Rom.* 9.12 5.16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*: Our peace and pardon are founded meerly upon free-grace, as the impulsive moving cause; and doe flow from the precious blood of Christ, as the procuring and meritorious cause thereof; *He is our only peace-maker, propitiation and acceptation with God*; read *Ephes.* 1. 5,6,7. *Rom.* 5.1,2.

5. And

5. And lastly, We must not look upon our services and performances as the moving perswasive impulsive cause, that inclines God to doe us good; it is a reall truth, nothing out of God, nothing in the creature, can move him to act in wayes of mercy towards the creature; it is the peculiar perfection and royall prerogative of our God, to work from himselfe and for himselfe; both the first principle, and last end of all his actings are in himselfe alone; his good pleasure is the principle and moving cause; his glory is the onely end.

It is evident by the Scriptures: First, That all the actings of God in the dispensations of mercy to the creature are suited unto the eternall purpose of his will, *Ephes.* 1. 11. *It is said, that God works all things after the counsell of his own will:* All his acts of grace and mercy are originally founded upon the eternall determinate counsels of his own will, not upon the workings of mans will towards God.

Secondly, All the gracious supernaturall actings of the Saints take their first

first rise from *the counsell of Gods will*: and therefore these cannot set Gods will on work to doe us good; mans actings in believing, repenting, duties of holy obedience, are the fruits and effects of Gods eternall Decree.

Thirdly, The good will and pleasure of God is the only efficient impelling moving cause of that precious mercy that wee receive; his free-grace and fatherly love enclines and sets him on work to doe good to his people, *Rom. 9.25. God hath mercy on whom he will*; that is, he calls, justifies, pardons and sanctifies men from his own blessed will as the first mover; we have a precious Text, *Matth. 11.25.26. At that time Jesus answered and said, I thank thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so is thy good pleasure, or so it seemed good in thy sight*, Luk. 10. 21. What is it that moves God to reveale the glorious mysteries of his Kingdome, to poore simple ones, rather then to prudent politick men? is it, because they have

have done more for God, been more in prayer, humiliation and exact walking, then the other? oh no; the good pleasure of God was the only moving cause.

(c) See the Saints daily exercise, pag. 45.

It is a precious speech of (c) Dr *Preston, That every prayer, as it hath a higher pitch of holinesse in affection, and stronger arguments in it, so it is a better prayer; not because this prayer shall prevaile with God more, or that the excellency of this prayer should move him.* We are apt to think that by our prayers and performances we draw God nearer to us; and that the more wee act towards God in duty, the nearer he is drawn towards us; whereas the truth is, we are drawn nearer to God, not he to us; as the *ship is pluckt nearer to the rock, not the rock to the ship:* all the change is in us, not in God.

Thus much for the making out of my second conclusion, that the Royall Law is a rule of Gospel Obedience.

My next work is to take off the grand Objections, that may seeme contradictory to the perpetuity of the Morall

Morall Law so abundantly asserted.

Object. 1. It may be objected, that the Royall Law was to continue but till the comming of Christ, and then to be obrogated by him, who is the substance of all Laws: This Objection is founded upon those words, *Gal.* 3. 19. *Wherefore then served the Law? It was added because of transgressions, till the seed should come, to whom the promise was made*: which words seeme to import, that the Law was set up but till the comming of the promised Seed.

For the solving and dissolving of this doubt, and cleare understanding of this precious Text, there are these five Queries to be satisfied.

First, What seed is here meant?

Secondly, what promise it was that was made to the seed?

Thirdly, When this promise was made?

Fourthly, In what respects and considerations, the Law was to continue but untill the comming of the seed?

Fifthly, Under what notions it is perpetuall?

Quere 1. What seed it is, to whom the promise was made?

Answ. It referres to the person of Christ that *glorious seed*, that was first revealed and preached in that fundamentall promise, *Gen.*3.15. the Syriack (d) translates it (d) THAT SEED, by way of excellency, *Vntill that seed should come unto whom the promise is made*: To this blessed seed, the Originall promise was first made, and in and through him, to all that are given to him.

Quere 2. What promise it was that was made to the Lord Christ?

Answ. There are three most eminent Evangelical promises recorded by *Moses*:

The first great Gospel promise was given to *Adam* in his lapsed condition, *Gen.*3.15. *The seed of the woman shall bruise the serpents head:* The other two great promises were given to *Abraham* and to his seed; The one, *in thy seed shal all the nations of the earth be blessed:* The other promise is, *I will be a God unto thee, and to thy seed after thee*, *Gen.* 17.7. Now none of these promises were expresly made to Christ; but

but they were promises of the *Messiah*, and in him made to all faithfull Christians, who are *Eves* seed by nature, and in faith; and *Abrahams seed by promise, though not after the flesh?* as S. *Paul* distinguishes, *Rom.*9,9.

For a full resolution of this doubt, we must know that the great and precious promises given unto the Saints may be drawn up into these two heads.

1. The Originall fundamentall promise.

2. The dependent, appendent promise.

First; The first fundamentall, comprehensive promise, is the *Lord Jesus Christ*, who was the first promise that ever was given to fall on mankinde, *Gen.*3.15.

Secondly, He was the great promise of the old Testament.

Thirdly, He is the foundation upon whom all the promises are built.

Fourthly, He is the substance and truth of all promises; the center in whom all the promises of grace and glory doe meet.

1. The giving of Christ to us, is all

grace and glory given at once; this is eminently held forth, *Rom.*8.32. *He that ſpared not his own Son, &c. how ſhall he not with him freely give us all things?* Gods giving of his Sonne to death for us, is the greateſt part of the work done unto eternity; it is the chiefeſt execution of his eternall purpoſe and Decree; it is more then Heaven it ſelfe in the plenary poſſeſſion of perfection; all the plenitude of life and light, peace and pardon, grace and glory prepared for the Elect unto all eternity, is not comparable unto the gift of Chriſt: If God hath given us this firſt promiſe, he hath therein laid a foundation for eternity; we need never feare the performance of ſecondary ſubordinate promiſes.

2. There are dependent, appendent promiſes; as the promiſe of life and all ſpirituall that may make us fully and for ever bleſſed; Theſe are annexed and ſuper-added to that primitive fundamentall promiſe. The precious promiſe of Heaven and happineſſe was made,

First, Unto Chriſt.

Secondly,

Secondly, In Christ.

Thirdly, For Christ.

Fourthly, For his sake fulfilled.

1. The promise of life eternall was first made unto the *prince of life* in our behalfe; the promise was primarily and principally made to Christ, *the glorious seed*, as Head of the Covenant, Angel of the Covenant, Heire of the promises, as Head of the Body, as our elder Brother; it is expresly said, *Gal.* 3. 19. that *the promise was made unto the seed which was to come*: We have a precious parallel place, *Titus* 1. 2. *In hope of eternall life, which God who cannot lie, promised before the world began, but hath in due times manifested his word through preaching, &c.* Observe first that the promise of eternall life was made before the world began, before any creature was in being.

2. This glorious word of promise, given from eternity, is manifested to man in due times, in times appointed.

Quest. What times were these?

Answ. The first manifestation was upon the first Sabbath in the evening to fallen *Adam*, *Gen.* 3. 15.

Secondly, Then there was a clearer discovery to *Abraham* and the Prophets.

3. In these Gospel dayes we have an abundant manifestation and explication of that promise.

Object. But to whom was the promise of eternal life made, when as there was no Man nor Angel in being? can the promise be given to the Elect before they were?

Answ. To this I Answer, that the promise of life eternall was made unto Jesus Christ as head of the Covenant, as our glorious Surety: There was a transaction between the Father and the Sonne from everlasting on mans behalfe; God made the Covenant of Grace and life primarily and principally with Christ for us; hence it is that Christ is called the COVENANT, *Esai.* 49. 8. and elsewhere.

Now in this gracious transaction between the Father and the Sonne, there are two principall promises to be eyed, and observed; the one, was the Sonnes promise to the Father in our b-

behalfe; the other was the Fathers promiſe to the Sonne for us.

1. The Sonne as our Surety promiſed, and under-tooke theſe three things eſpecially: firſt, he promiſed a plenary payment, and diſcharge of all the debts of his Elect; look whatſoever Juſtice, or Law could require at their hands, hee engaged himſelfe to anſwer the demands thereof to the uttermoſt.

2. Our Surety promiſed to take away the ſpirit of enmity and hatred, which naturally poſſeſſeth and carries the hearts and minds of the Elect againſt God and his holy Law; and to bring them, and their affections to God againe.

3. Hee promiſed to purge out that pollution of nature, and perverſeneſſe of diſpoſition, which is predominant in the Elect, as they ſtand in the old *Adam*; and *to preſent them a pure holy people, without ſpot or wrinkle, Epheſ.* 5.

Now by vertue of this voluntary promiſe made by Chriſt, God requires and expects the payment of our debts

from him; he took off our sinnes from us, resolving never to impute them to us, or to call us to account for them, by way of satisfaction; and hee laid them all upon our Surety, 2 *Cor.*5.19. so that now God will not come upon the principall for the debt, but upon the Surety; the way of men is to charge, and sue the debt upon the debtor, who is called the principall; but Gods way is to require a plenary payment of the debt from the Surety only; hee knowes, if hee should come upon the principall, the debt would never bee discharged; this is eminently held forth *Psal.*89.19. where the glorious benefits of that federall transaction made between God and Christ, under the Type of Gods Covenant with *David* are presented to us: *Thou spakest in vision to thy holy one, and saidest, I have laid help upon one who is mighty:* As if God had thus said, I know the utter insufficiency that is in poore sinfull men, to pay their debts, they are indebted *ten thousand Talents*, but are not able to pay *one* farthing: But thou (O Sonne) art a mighty

mighty ſubſtantiall perſon, thou haſt undertaken the payment of their debts, thou art able to give an all-ſufficient ſatisfaction, and to bring in an everlaſting righteouſneſſe for the ſons of men.

Gods great deſign was to manifeſt and magnifie the *ſupereminent, magnificent riches of free-grace*, to the heigth; and to make the *Covenant ſure*; and therefore there was a tranſlation of the debt from the ſinner to the Surety; the faithfull may now turne over the demands of juſtice and law to their glorious Surety: Gods laying the debt upon the Surety, is a full diſcharge of the debtor. Thus you have ſeen what was the promiſe and engagement of Chriſt unto God.

Secondly, There are three great things that God likewiſe promiſed to Chriſt for the Elect.

1. He promiſed a plenary pardon of all their ſinnes, the debt ſhould be for ever blotted out, their ſinnes buried in the depths of the Sea of his mercy. and never more remembred againſt them.

2. He

2. He promiſed to own and accept of them as ſonnes and daughters, heirs, friends, and favourites in his beloved Sonne; and to advance them to all the royall priviledges of ſonnes.

3. He promiſed to give them an incorruptible *crown of life*, in the beatificall viſion, and blisfull enjoyment of himſelfe through all eternity.

2. As the promiſes of pardon and life were originally made unto Chriſt for us, ſo they are made in Chriſt, 2 *Tim.* 1. 1. (a) *according to the promiſe of life that is in Chriſt Jeſus*; the promiſes of life are founded upon Gods glorious love, Gods love to his, is originally founded upon Chriſt, and falls upon them in Chriſt, who is the firſt beloved of God; and therefore it muſt needs follow that all the promiſes of grace and glory, are both made, and performed to us in him, *Who is yeſterday and to day, and for ever the ſame*, Heb. 13. 8.

(a) κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ιησου.

Firſt, The promiſes are made in Chriſt as the glorious head of the Church, and the great heire of all the promiſes.

Secondly,

Secondly, To those that are in Christ by a reall spirituall union; Divine promises are made to them only, that are made one with him. God considered all the Elect in a oneness with Christ, when he made the first promise of life to him; the promises being all made to Christ naturall, they thereby become the peculiar portion of Christ mystical, that is, the Church.

Providenciall mercies fall upon other creatures, but the promises of mercy are setled upon the Spouse of Christ as her dowry; we can have no propriety in any one Gospel promise, till first we have propriety in Christ himselfe; we can never look upon the *promise of life* as ours, untill we can look upon the *Prince of life* as ours, read 1 *Cor.* 3. last two verses, *Rom.* 8. 32. The Sonne is first given unto us, and with him all the promises; he is the first heire of all the promises, in him we inherit the promises; the Saints indeed are heires of the promise of life, and of life in the promise, but it is onely in and with him.

Thirdly, The promises of peace and pardon

pardon, light and life, are made for Christ, for his sake; all that pardoning mercy, grace and glory, that is treasured up in the Gospel promise is given as a fruit of his purchase.

Fourthly, In him and for him they have the reall accomplishment; *All the promises are Yea and Amen in Christ*, 2 *Cor.* 1.

For the close of this second Quere; if now it be demanded, what promise it is that was made to the blessed seed? I answer, It was that glorious promise of eternall life, that in our behalfe was made unto Christ, in that gracious compact that was between God and Christ from eternity; this will evidently appeare by comparing those two places *Gal.* 5. 19. with *Titus* 1. 2.

Quere 3. When was this great promise made unto Christ?

Answ. It was from everlasting, before the foundations of the World were laid, *Titus* 1. 2. That Text tells us, that *God promised eternall life before the world began*; *ante tempora seculorum*; before the being or existence of times and ages, that are made out and

and measured by the motions of Sun, Moone, and Starres, that glorious life that reacheth to eternity was promised from eternity.

Quere 4. Under what considerations and respects, the Law was to continue but till the comming of Christ?

Answ. The Morall Law, as given to the Jewes, comes under a fourfold notion and consideration.

1. It must be considered as a guard of restraint.

2. As a severe School-master, constraining to duty.

3. As a Testamentary Covenant.

4. As a discovery of Gods minde and will, and a perfect rule of a holy conversation. First, it must be considerd as a guard of restraint from transgressions, this is held forth in two different expressions in this chapter, *Gal.* 3.19. and 23. verse 19. *Wherefore then served the Law? It was added* (b) *because of transgressions, untill the seed should come:* The Syriack reads it thus, *For what end therefore was the Law? It was added for transgression*: that is, as a glasse to discover transgression, as a bridle to restraine

(b) Τῶν παραβάσεων χάριν.

ſtraine men from tranſgreſſion, by its threats and terrors; and that this is really the ſence and ſcope of theſe words, is evident from verſe 23. *but before faith came, we were kept under the Law, ſhut up unto the faith, which ſhould afterward be revealed*: In this verſe there are foure phraſes or terms to be opened by way of Quere, which will give much light to the point in hand.

1. What is meant, by the comming of faith, and faith revealed?

2. Who theſe were that were kept, and ſhut up under the Law? Whether the Jewes, or we Chriſtians under the Goſpel?

3. What is meant by keeping under the Law?

4. What by ſhutting up unto faith?

The firſt phraſe to bee unfolded wherein lyeth the greateſt difficulty, is what is meant by the comming of faith?

Anſw. There are two Expoſitions eſpecially given by Interpreters; ſome conceive this comming of faith to be the plenary revelation of thoſe divine

myſteries

myſteries, which formerly lay hid under the obſcurity and vaile of legall types and ſhadowes; for the Fathers under the Law had juſtifying faith in Chriſt, as is evident, *Heb.*11. but becauſe the Doctrine of faith, the glorious Goſpel did not ſhine in that clearenesſe, of manifeſtation as now it does; therefore the time of the New Teſtament is called the time of faith, comparatively, not ſimply. *The comming of faith* (ſayes *Calvin* on the Text) *is the clearer revelation and manifeſtation of grace, after the vaile of the Temple was rent*: which wee know was done at the death of Chriſt. *Piſcator, by faith*, underſtands *the time of the Goſpel*; Luther, *the time of the Goſpel and grace*; Thus faith is ſometimes taken for the doctrine of faith, the Goſpel that we believe, as *Gal.*3. 2.& 5. *recieved you the ſpirit by the works of the Law, or by the hearing of faith preached? Gal.*1.22. 1 *Tim.* 1.19. & 3.9. and 1 *Tim.*4.1. *Iude* 5. a Metonimy of the adjunct for the ſubject.

Secondly, Others, by the comming of faith underſtand the *comming of Chriſt*

Christ in the flesh in the fulnesse of time; antiquam venisset fides, simpliciter accipio, antequam venisset Christus in carnem: thus judicious *Pareus*, that is, *before faith came, I take it simply, before Christ came in the flesh*; for faith is taken Metonymically for the principall object of faith, becauſe no other ſignification of faith can have place here. Faith is variouſly taken in the Scriptures: Firſt, for the habite or principle of faith: Secondly, for a plerophory or fulneſſe of aſſurance: Thirdly, for the Doctrine of faith: Fourthly, for knowledge: Fifthly, profeſſion: Sixthly, conſtancy in words: Seventhly, giſt of miracles, &c. See *Pereus* on *Rom.* 1. but none of all theſe doe aptly ſuite with the verb ἐλθεῖν *come*. But the Metonymicall ſignification commonly uſed, is moſt ſutable to this place; *by faith*, here is meant *the* (a) *thing believed (Christ) clothed with mans nature.*

(a) πίστις, id eſt, τὸ πιστὸν, Res creditur.

2. The comming of faith is the manifeſtation of God in the fleſh to purchaſe and perfect mans redemption: There is the ſame expreſſion, verſe 25.

but

but after faith, that is, Christ came in the flesh, &c.

Secondly, There are two equivolent expressions, verse 23. 24. where the the Apostle speaks *of shutting up unto the* (b) *faith which was afterward to be revealed*, in fidem revelandam.

And vers. 24. *The law was a School-Master unto Christ*: (c) These two phrases *unto faith* and *unto Christ*, import one and the selfe-same thing, the latter being an explication of the former.

Christ is our faith, as he is stiled our hope, because our faith and hope doe objectively fix and feed upon him.

Thirdly, This exposition is clearely confirmed by that equipollent phrase, in verse 19. for that which is there called the *comming of the seed unto whom the glorious inheritance of life and immortality was promised*, is here called, the comming of faith, that seed was Christ, and therefore this faith spoken of, verse 23. is also Christ.

Quere 2. What those were that were kept under the Law, and shut up to the faith to be revealed?

(b) Εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

(c) ubi εἰς τὴν πίστιν, & εἰς Χριστὸν, idem valent Apostolo.

Anſw. It was the nationall Church of the Jewes, conſidered under the old Teſtament: We were kept under the Law, that is, wee Jewes; Thus *Perkins*, *Piſcator*, *Pareus* expound it.

Quere 3. What is meant by keeping under the Law?

Anſw. The words in the propriety of the Originall, carry this ſenſe; *Wee were kept under the Law, as a garriſon or guard of armed men*: ὑπὸ νόμον ἐφρουρούμεθα; The (*d*) Greek word ſignifies to be fenced and fortified with a garriſon of men, it is a metaphoricall ſpeech, and this word is often uſed in the Scriptures in this ſenſe, as 2 *Cor.* 11.32. *In* Damaſcus *the Govrenour under* Aretus *the King*, ἐφρούρει *kept the City with a garriſon, deſirous to apprehend me.* Philip. 4.7. *The peace of God that paſſeth all underſtanding*, φρουρήσει *ſhall keep your hearts as with a garriſon.* 1 *Pet.* 1. 5. There is the ſame word; *Wee are kept by the mighty power of God, as with a garriſon unto ſalvation*; So the Syriack word נטר ſignifies *to keep with watch and ward.*

(*d*) Φρουρεῖσθαι plus eſt quam φυλάττεσθαι, cuſtodiri: eſt, inquam, præſidio munitum eſſe φρούρημα enim eſt fortæ litium quod excubitoribus præſidiaris tener φρουρέω præſidio tenco, cuſtodio.

Before

Before the comming of Christ, the Law was given to the Iewes, as a *guard of watch-men*, or garrison of armed men to keep them in on every side, that they might not bee exorbitant, and break forth into by-paths of iniquity.

The Law before Christ was to the Iewes as a guard of armed men to encloſe and keep them in, that they ſhould not depart from God, and from their allegiance to him, unto the ſinnes, idolatries, and ſuperſtitions of the Gentiles, ſaith Maſter *Perkins*.

The Law was given to the Iewiſh Nation as a guard in two reſpects: 1. It was as a guard to keep them in from ſinne: 2. It was as a guard to keep off wrath, miſeries and calamities from them.

For the firſt, The Law was ſet as a *guard* round about them, to keep them from running out into the crooked wayes of ſinne, by its terrible threats; the Law ſtood as that *Angel*, who met *Balaam* with a drawn ſword, ready to fall upon them with temporall judgements and troubles, if they ſtept

out into forbidden pathes, in *Deut.*28. you ſhall finde a whole army of plagues, curſes, and croſſes denounced againſt this people; if they diſobeyed and went contrary to the *Law*, at the end of every by-path, the *Law* ſtood like an armed man, ready to fall upon them.

The metaphor that is uſed in the Text, ſpeakes ſthus much; look as a City that is beſieged and beſet with a guard of armed men, if any ſhall attempt to break out of the City, they runne upon the pikes and ſwords; ſo it was with the Iewes under the *Law*; they were hemmed in by the threats of the *Law*, as a guard, which way ſoever they turned from the obedience of the *Law*, the menaces of the *Law* ſtood at the doore ready to ſeaze upon them in their bodies, ſtates, &c.

Secondly The *Law* was as a *guard* to keep off wrath, and miſery from falling upon them, ſo long as *they walkt by rule*; ſo farre as the Iewiſh Church kept within the compaſſe of thoſe *divine rules* preſcribed in the *Law*; they had an inviolate ſafety, and ſecurity under the

the *Law*, as a *guard*; it was as a fortreſſe or garriſon of armed men to keep out curſes, and enemies from breaking in upon them, See *Deut.*28. therefore when they walked contrary to thoſe heavenly *rules*, troubles brake in upon them, even upon the *Saints* themſelves, and that for one miſcarriage, as we ſee in *Moſes*, *Aaron*, *David*, *Ioſiah*, and others, becauſe they were *kept under the Law* as a *guard*.

Quere 4. What is meant by (*e*) *ſhutting up* unto faith to be revealed?

(*e*) Συγκλειόμενοι.

Anſw. Theſe words (I conceive) are added, as an explication of the former phraſe, they may carry this ſence; before the comming of *Chriſt*, we Iewes were *encloſed* and *ſhut up together* under the *Law* as a guard, even as a Town that is begirt with a guard of warlike men untill the revelation and manifeſtation of God in the fleſh; and this is the firſt notion, under which the *Law* muſt bee conſidered, as given to the Iewiſh Church.

Quere 5. There is a fifth Quere to be added: What *Law* it is that is mainely intended verſ.19 & 23. Whe-

ther Ceremoniall or Morall?

Anſw. It is the *Morall Law*, as is evident by comparing theſe verſes with verſ.17.18.& 21. wherein theſe foure Arguments are preſented.

Argu. 1. The Apoſtle ſpeaks of that *Law* which in firſt appearance, and in ſtrictneſſe of termes, and legality of interpretation, imports a plain contrariety & contradiction to the nature and terms of the *Goſpel* Covenant, *confirmed in Chriſt*, verſ.17. *and this I ſay, that the Covenant which was confirmed before of God in Chriſt; The Law which was foure hundred and thirty years after, cannot diſ-annull, that it ſhould make the promiſe of none effect*, verſ.18. *For if the inheritanc be of the Law, it is no more of promiſe; but God gave it to* Abraham *by promiſe.*

Now the *Ceremoniall Law* properly, *& per ſe* carried no contrariety, but a ſweet concurrence, and conſent with the promiſe: It was the Iewes viſible *Goſpel*; there was an identity or oneneſſe of life, righteouſneſſe, and ſalvation held forth and ſhadowed out in their ſacrifices, waſhings, and

and divers other figures; that is revealed and offered in the *Goſpel promiſe.*

Argum. 2. He ſpeaks of that Law which cannot poſſibly diſcover, nor diſpenſe that life, and ſalvation by doing, that is given in the *Goſpel promiſe*, by grace, verſ. 18. & 21. the aime and intent of the Covenant confirmed with *Abraham* was to declare, and convey life and ſalvation by *free-grace and promiſe*; but the *Ceremoniall Law* in reſpect of Sacrifices, Offerings, Purifyings, Paſſeover, &c. in their proper intention, and primary inſtitution, did typically repreſent and ſeale up remiſſion, righteouſneſſe, and redemption by Chriſt, theſe rites led them by the hand to the Prince of ſalvation.

Argum. 3. He ſpeaks of that *Law*, which was given to diſcover ſinne, and reſtraine from ſinne, verſ. 19. & 23. but this is properly the office of the *Morall Law*, ſee *Rom.* chapters 3 & 7.

Argum. 4. The Apoſtle ſpeaks of that *Law* which was ſet up in the ſtate of innocency, as a perfect *Rule of righteouſneſſe and life*; the primary purpoſe

and ſcope whereof was to give *life* by *working*, verſe 21. *Is the Law therefore contrary to the promiſe of God? God forbid: For if there had been a Law given which could have given life, righteouſneſſe ſhould have been indeed by the Law*; This cannot be the Ceremoniall Law.

The Law conſidered as a Schoole-Maſter.

Secondly, The *Law* muſt be conſidered as a ſevere *Schoole-Maſter*, conſtraining to duty, verſe 24. *Wherefore the Law was our Schoole-Maſter unto Chriſt, that we might be juſtified by faith*: thus it is in the Originall, Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν. Theſe words (*to bring us*) are not in the Originall, nor in the Syriack verſion, but put in by the Tranſlators; The Syriack renders the words thus, *Therefore the Law was a School-Maſter to us unto Chriſt*: *Calvin* thus, *The Law was our School-maſter unto Chriſt*: *Tremelius* thus, *The Law was a Schoolmaſter to us unto Chriſt.*

I finde much difficulty in the explication of theſe words, what light the *Father of lights* ſhall give in, I ſhall preſent unto you: For the clear underſtanding

ſtanding of this Text, three Queries muſt be anſwered.

Firſt, Who theſe are that were under the Law as a Schoole-Maſter? Secondly, How long the Law exerciſed and executed the office of a Schoole-maſter? Thirdly, What was the office of the Law, conſidered as a Schoole-Maſter?

Quere 1. Who theſe are that were under the Law as a Schoole-maſter?

Anſ. They were Iewes, the Iewiſh Church under the Old Teſtament; the Apoſtle a Iew ſpeaks in the perſon of the Iewes, the *Law was our Schoole-maſter*; the Law as a Schoole-maſter, was appropriated to the Iewiſh Nation, and cannot be applyed to Gentile Chriſtians in theſe Goſpel times.

Quere 2. How long the Law exerciſed and executed the office of a Schoole-maſter?

Anſw. From the dayes of *Moſes* to the comming of the *Meſſiah*; the Apoſtle ſayes the Law *was* our Schoolmaſter *unto Chriſt*; that is, to the comming of Chriſt in the fleſh; theſe two phraſes, *unto faith*, verſe 23. and

unto

unto Chriſt, verſe 24. are equivalent, intending the ſelfe ſame thing; that this is the genuine ſenſe, is evident from verſe 25. *but when faith is come*, that is, Chriſt who is our faith and hope objectively (as hath beene ſhewed) *wee are no longer under a Schoole-Maſter.*

Quere 3. What was the office of the Law conſidered as a Pedagogue or School-maſter?

Anſw. It had a double office; Firſt, the Law was as a *teaching* School-maſter Secondly, as a *governing* School-maſter: Firſt, the *Law Ceremoniall* was given to the Iewes as a *Tutor* or *teaching Schoole-Maſter*, to inſtruct them in the great myſteries of the Goſpell: Secondly, the *Morall Law* was ſet up as a *Governing* School-maſter to drive them to their duty by its threats and inflictions, and to draw them to an orderly walking, by promiſes of temporall bleſſings.

The office of a *Pedagogue* or *School-maſter*, ſtands eſpecially in theſe two things; Firſt, to teach and traine up children in the myſteries of learning.

Secondly,

Secondly, to keep them in an orderly courſe, and to conſtraine them to dilligence and exactneſſe in their buſineſſe, by threats, corrections, and promiſes.

Firſt, The *Ceremoniall* typicall Law of *Moſes* was given to the Iewiſh Church as a *Tutor* or *teaching Schoolemaſter*, to inſtruct them in the means and manner of their eternall redemption and ſalvation by Chriſt, who was then to come. *Hebrews*, chapters 9. and 10. The Law *Ceremoniall* had a threefold end or uſe, in reference to the Iewiſh Church: It was given firſt to *direct* them in divine *worſhip*, for it contained divers Ceremonies and Rites inſtituted by God concerning his externall worſhip, *Levit.* 1. 2, 3, 4, 5, 6, and 7. Chap. Secondly, to *diſcern* and *diſtinguiſh* the people of *Iſrael* from all other people and nations: Thirdly, to *declare* and preach to their eyes the myſterious manner of their eternall ſalvation, and ſanctification by the Meſſiah promiſed: the Rites and rudiments of the Law did directly and by Divine inſtitution, point and hold

out

out to their faith, that remiſſion of ſinnes, and redemption which was to be obtained by the precious blood of Chriſt exhibited in the fulneſſe of time: The *Law* of *Moſaicall Ceremonies* was the Iewes viſible *Goſpel*; they had but Iew-Goſpel, ſpirituall promiſes in the dayes of *Moſes*, in compariſon of what we enjoy in theſe glorious Goſpel dayes.

A great part of the Iewes Goſpel did conſiſt in viſible types, figures, repreſentations, externall acts, and performances; as *ſacrifices*, *oblations*, *clenſings*, *&c.* in typicall things and perſons, as the *Ark*, and *glorious Mercy Seat*, the *Rock* and *Brazen Serpent*, and *Manna*, &c. their Prieſts and temporall ſaviours, as *Moſes*, *Ioſhuah*, *Gideon*, *Sampſon*, and others; theſe were viſible types, and ſhadowes of inviſible, evangelicall, ſpirituall, and heavenly myſteries; by theſe Divine Rites and repreſentations, ſinners were inſtructed.

1. That in themſelves was nothing but wrath, guilt, defilement, and death.

2. That

2. That their juſtification from ſin, deliverance from death, and wrath, was wholly in the blood of Chriſt, not in any act done by themſelves.

3. That their life and righteouſneſſe, acceptation and ſanctification, was to be expected and received from the *Prince of life and peace*; and that they were to be juſtified by faith and not by the Law; under carnall externall Rites, ſpirituall graces were repreſented, *Rom.*4.11.

Secondly, The *Morall Law* was ſet up as a *Governing School-maſter*, to drive them to obedience, by its menaces and inflictions, and to draw them to an orderly walking by its promiſes of temporall bleſſings: It is evident by comparing *Gal.*3.25. with chap. 4.1, 2, 3. that the *Law* was ſet over the Iewes as a *Governour*, and that they were under the Law as a Schoole-maſter from *Moſes* untill the comming of *Meſsiah*.

The Royall Law is given to all Chriſtians, as a faithfull Counſellour, to diſcover Gods minde and will unto them; but if we look upon it as a Governing Schoole-maſter, it was peculiar

to

to the people of *Iſrael* under the Old Teſtament.

The Law was never intended as a Schoole-maſter to any Church, but that of the Old Teſtament; therefore under this notion, it is now out of office in all *Goſpel Churches, Gal.*3.25.

The Law did exerciſe the office of a *Governing Schoole-maſter* over the *Iewiſh Church*, as over children in minority, by conſtrayning them to duties of obedience, by its threatnings and terrors: Wee have an eminent Text, which makes much for the illuſtration and demonſtration of this truth, *Rom.* 8. 15. *For yee have not received the ſpirit of ſervitude* (f) *any longer (or henceforth) unto feare; but ye have received the ſpirit of adoption, in whom we cry Abba Father:* In the explication of this Text, I met with much hardſhip and intricacy: to finde out the genuine ſenſe, is a work full of difficulty; there are eſpecially foure different interpretations of the learned upon theſe words.

(f) Thus learned *Pareus* reads the words.

1. The firſt interpretation is this, *The Chriſtian believers have not now received*

received the ſpirit of ſervile feare and terror, that fell upon the Iſraelites, in the publication of the Law upon Mount Sinai; when the ſight was ſo terrible that *Moſes* himſelfe ſaid, *I exceedingly feare and quake.*

Heb. 12. 21. and thus *Piſcator* expounds the Greek word πάλιν *palin*, againe; namely, *ye have not received the ſpirit of ſervile feare as once the Iſraelites when the Law was promulgated*, Exod. 19. *Piſcator in locum.*

Beza ſayes, *That the Apoſtle in theſe two verſes, explicates by what right the appellation of ſonnes of God is given to believers, becauſe* (ſaith hee) *they receive the grace of the Goſpel, wherein God doth manifeſt himſelfe, not formidable againe as in the promulgation of the Law, but a gracious loving Father in Chriſt; ſo that we may call him Father with great confidence, the holy Ghoſt ſealing up this adoption in our hearts by faith.* *Beza* upon this Text.

Theſe learned men (as I conceive) referre this word (*againe*) to the formidable promulgation of the Law upon Mount *Sinai*, when the Iſraelites

and

and *Moſes* alſo were poſſeſſed with a ſpirit of feare, terror, and trembling, and not to the manner of mens converſion; ſo that here he oppoſeth that *ſpirit of bondage and fear*, that attended the publication of the Law, to that *ſpirit of confidence, freedome, and joy*, that now accompanies the promulgation and diſpenſation of the grace of the Goſpel.

The ſecond Interpretation.

2. By the *ſpirit of bondage and feare*, divers of the godly learned amongſt us (whom I reverence) doe conceive, is meant thoſe feares and terrors that are wrought in the hearts of men by *Gods Spirit*, in the Miniſtry and preaching of the Law, from the apprehenſion of their ſinnes and wrath deſerved; *ye have not received the ſpirit of bondage again*; which may ſeeme to import that once they had it, and by the *ſpirit of adoption*, the aſſurance of adoption wrought by the ſame Spirit of God.

Mart. *By theſe two Spirits, underſtands two degrees of converſion*: Calvin *underſtands the Miniſtry, and operation of the Law and Goſpel.*

The third Interpretation.

3. There is a third interpretation, that may fitly be applyed to this Text; the

the Apoſtle ſeemes to compare the preſent condition of believers, being now *under grace*, with their former condition, when they were *under the bondage of the Law, before converſion.* Carnall perſons are poſſeſt and acted by a ſpirit of bondage, a ſervile ſpirit, and whatſoever they doe, is from a ſlaviſh ſpirit; all their obedience and abſtinence from ſinne takes its riſe from this ſpirit of bondage; ſervile feare of wrath and hell conſtraines them to duty, and reſtraines them from ſinne.

4. Others of the learned doe conceive that *two divers eſtates of the Church, as namely, of the Fathers, who lived under the Law, and of the faithfull now under the Goſpel, are compared, or ſet one againſt another.* The fourth Interpretation.

Origen from that place, *Mal.*1. *The Sonne honours his Father, and the Servant his Maſter, &c.* and from *Gal.*4. *The heire ſo long as he is a child, differs nothing from a ſervant, &c. hee calls the ſpirit of bondage, that portion of grace that's left the heire during his minority, under the bondage of the Law and feare of a Schoole-maſter, and ſuch*

was the condition of the Fathers; but the ſpirit of adoption, *he calls the Spirit of the Sonne of God, ſhed abroad from Chriſt upon the heires of ripe yeares, aſſuring them of their adoption.*

Pareus, a man eminent for learning and judgement, ſpeaking of the opinion of the learned, who by theſe *two ſpirits* underſtand *two degrees of converſion, one whereof the ſpirit works by the Law, the other by the Goſpel*; *that he terrifies men that are to be juſtified, firſt by the threats of the Law, breaking and humbling them with the whips and ſtroaks of conſcience, whereby they diſpairing in themſelves, doe flie unto Chriſt*; *and this ſay they, is the ſpirit of bondage and feare, that is of ſervile feare and trembling, &c.* preferres the opinion of *Origen*, ſententia Origenis magis probanda eſt, *the opinion of* Origen (*ſaith* Pareus) *is rather to be approved of, who rightly illuſtrates this obſcure place by another place, that is clearer, in* Gal. 4. 1, 2, 3. *where the Fathers in the Old Teſtament are compared to an heire in his child-hold, who though he be a ſonne, differs little from a ſervant, becauſe he remaines* ſubfervla pædagogi,

pædagogi, &c. *in feare under the rod of a School-maſter till he come to ripe age; ſuch were the Fathers under the Law, who though they were ſonnes, yet they received the ſpirit of bondage to feare, that is, ſuch a portion of the grace of the ſpirit, that might be ſufficient to little children for ſalvation; but it left them under the ſervile feare of a Schoole-Maſter, by whoſe rod they were driven to their duty; but we (now under the Goſpel) are compared to heires grown up to full age, that we are ſet free from the Pedagogy of the Law, into the liberty of Gods Sonnes, who therefore doe receive the ſpirit, not of ſervile feare as of old the Fathers, who were heires in minority; but the ſpirit of adoption, that is, the grace of the ſpirit, plenarily powred out from Chriſt as ſons grown to maturity, yeelding holy obedience to God freely, without a School-maſter, that is, without the feare of the Law,* not being put on by legall threats.

Theſe two eſtates of the Church, are not oppoſed by way of contrariety, but analogically different, according to the leſſer, and greater

proportions of grace given.

The Saints under the *Old Teſtament* did receive the ſpirit of adoption in that degree and meaſure of grace, that Saints under the *New Teſtament* now doe; indeed they were ſonnes and heires as well as we; but they were in the ſtate of childhood, put under the Schooling of the Law, by whoſe threats and rods they were kept in feare and awed as ſervants; but Saints in theſe *Goſpel times* receive the ſpirit of adoption as ſonnes and heires of a mature age, who are put on to duty by a free princely ſpirit, a ſpirit of love.

There is now a farre more abundant effuſion of the ſpirit of ſonneſhip upon the Saints, ſince the triumphant aſcenſion of our bleſſed Saviour, *Eph.4.* there is a larger diſpenſation of a Goſpel ſpirit in theſe Goſpel dayes.

Chryſoſtome hath this ſtrange aſſertion, of the *people of the Iewes*, that lived under the Law, *That they did not receive the holy Spirit:* Whereas it is evident, firſt that the Fathers and faithfull of the Old Teſtament had the

ſpirit

Spirit of Christ, because they were his, Rom. 8.9. They were acted with a free ſpirit, ſo farre as was ſutable to heires in infancy.

Secondly, Some particular man, as *Abraham*, *Moſes*, *David*, *Daniel*, and others, had more eminent and evident degrees of the *Spirit* then others of the Saints; but the *Spirit of adoption* was not then given to Saints in that abundant meaſure, and evident manner, as now, in theſe Goſpel dayes.

Firſt, The *Spirit of Chriſt is the great promiſe of the New Teſtament, Joel* 2. *Zach.* 12. 10. *Ezek.* 36.26,27. *Acts* 2. 38. 39. *Iohn* 7.

Secondly, The *Spirit* of adoption is now *powred forth* upon the faithfull, *Eſay* 44.3.4. Which imports an overflowing fulneſſe; the promiſe is to *believers*, that *out of their bellies ſhall flow rivers of living waters*; *this is ſpoken of the Spirit of life, which they that believe ſhall receive, Iohn* 7. Under the New Teſtament, the Spirit is powred out like floods upon the Saints; *I will poure out floods upon the dry ground, ſaith the Lord*, &c. Vnder

the Old Teſtament, the Spirit fell upon the Saints like drops of raine, and therefore, they are ſaid to receive the ſpirit of bondage in compariſon of New Teſtament Chriſtians.

Thus you have the different Interpretations that are given of theſe words; now any of theſe may ſtand with the Text; for this Scripture hath a comprehenſive ſenſe: As for the ſecond Interpretation which is commonly received, I conceive that ſinners muſt firſt be ſenſible of their ſinfull, loſt, undone condition, as they ſtand in themſelves, by the *convincing work of the Comforter, Ioh.* 16. 8. 9. they muſt *travell* under the burthen and bondage of ſinne, before they can *come to Chriſt*, for righteouſneſſe and reſt, *Math.* 11. 28. but I conceive the fourth and laſt Interpretation, to come neareſt to the ſenſe and ſcope of this place: Namely, that the Apoſtle doth here oppoſe the ſtate of the Fathers under the Law, unto ours under the Goſpel, and the words are thus to be read, *ye have not received the ſpirit of bondage any more or henceforth to fear*, thus they are rendred

dred by *Parens*, &c. he thus paraphraſeth upon them; the Apoſtle ſayes, *ye have not received the ſpirit of ſervitude unto feare, that is, the* (a) *ſpirit of ſervile feare, which is the feare of ſtripes and puniſhment, proper to ſervants and ſlaves, becauſe ye are no longer under the Law, but under Grace; the Greek word* palin, (ſaith he) *ought to be read* amplius (b) *any longer or henceforth, not againe, or the ſecond time, as if they formerly had ſometimes ceaſt to feare, but that now they were freed from feare, by the grace of Chriſt*, that is, by the large manifeſtation and communication of grace in him.

(a) Spiritus ſervitutis ad timorem, proſpiritu ſervilis timoris, *Parens.*

(b) Παλιν debet reddi (*amplius*) non *rurſus* aut *iterata vice*, &c. *Parens.*

If we parallel and compare, *Rom.* 8. 15. with *Gal.* 4. 1. 2, 3, 4, 5, 6, 7. as *Origen* doth, this will evidently appeare to be the ſence and ſcope of the words; *This I ſay, the heire as long as he is a childe, differs nothing from a ſervant, though he be Lord of all, but is under Tutors, and Governors, untill the time appointed of the Father*, &c. Now for the clearing of our aſſertion from theſe parallel places, two things muſt bee premiſed.

First, That the occaſion of writing this Epiſtle to the *Romans*, ſeems almoſt to have beene the ſame that the Apoſtle took to write to the *Galathians*, which was this; the believing Jewes diſperſed among the Gentiles, did think that the Ceremonies and obſervations of *Moſes* Law, were ſtill to be retained; whereupon, aroſe great ſtirres between the believing Jewes and Gentiles; the Jewes deſpiſing the Gentiles, and urging the Rites of *Moſes* Law as if they had been helpfull to juſtification. The Gentiles inſulted too much over the Jewes, and gloried overmuch in their Chriſtian liberty, and exemption from *Moſes* Law, &c. the Apoſtle to compound this diſſention, writes this Epiſtle.

Dr *Willet* on the Epiſtle to *Rom.* p. 7.

It is obſervable, that in both theſe Epiſtles, the Apoſtle beats down *juſtification by works*, the obſervation of *Moſaicall Rites & dayes*; *Rom.* 14. 6. *Gal.* 4. 10.

Secondly, The Apoſtle writes this Epiſtle that was directed to *Rome*, to the Iewes as well as to the Gentiles, *Rom.* 1. 7. St *Paul* writes to *all in Rome that were Saints*: Now it is evident that many

many Iewes were at *Rome*, *Act.*28.17. 23. & 24. and *Rom.*2.17. the Apoſtle expreſly mentioneth the Iewes, and their circumciſion, &c.

Secondly, When the Apoſtle ſaith, *ye have not received the ſpirit of bondage*, it is manifeſt that he ſpeaks in the perſon of the Iewes, eſpecially by the cloſe of the verſe, *ye have received the ſpirit of adoption, in whom* κράζομεν *we cry Abba Father*: this is the perſon the Apoſtle ſpeaks in, *Gal.*3.23.24. *we* were kept under the Law, the Law was *our* School-maſter, verſ.25. *we* are no longer under a School-maſter, *Gal.*4.3. in all which places it is evident that hee referres to the Iewes only.

Now both theſe Texts being paralleld, doe evidently make out thus much, that the condition of the Church under the Old Teſtament was a condition of ſervitude, in compariſon of that freedome that the Saints under the Goſpel doe enjoy; obſerve the expreſſion, *Gal.*4.1.2. *The heire while he is a childe differs nothing from a ſervant, though Lord of all*; that is, it is ordained by the Civill Lawes of men, that the Heire who

who is borne to the inheritance, and for the preſent, is really Lord of his fathers lands and goods; yet all the time of his child-hood, he is in the ſtate of a ſervant, that is, he ſerves under Tutors and Governours, is beaten, and compelled to obey their Lawes and Rules, to be in ſubjection; and in this reſpect the Heire differeth nothing from a ſervant; in the third verſe, he applyeth it to the Iewiſh Church, under the Law, *ſo alſo we as long as we were children, were in bondage under the rudiments of the world*, as long as we were (*c*) *Infants, little children*, as the Greek word (*Nepioi*) properly imports, &c.

(*c*) Οὕτω καὶ ἡμεῖς ὅτε ἦμεν νήπιοι.

Quere. But what was the bondage of the Iewiſh Church under the Law?

Anſw. They were under a twofold ſervitude: Firſt, they were in bondage, under the Law of externall Rites and Ceremonies: Secondly, they had a ſpirit of bondage or ſervile feare, ariſing from the ſchooling and ſeverty of the Morall Law.

Firſt, They were under the bondage, and burthen of *Moſaicall Rites, and rudiments,*

rudiments, which S. *Paul* calls (*d*) the *rudiments of the world*: Paul *ſpeaks this in contempt of the Ceremonial Laws* being now aboliſhed (as *Luther* obſerves) *which albeit they profited never ſomuch, yet they conſiſt only in outward things, as meat, drink, apparell, places, times, the temple, feaſts, waſhings, ſacrifices, &c. which bee but meer worldly things, ordained by God only for the uſe of this preſent life, but not to juſtifie and ſave before God.*

(*d*) Τὰ στοιχεῖα τοῦ κόσμου. *Luther* on *Gal.*4.3.

The Iewes were ſtrictly tyed to all ſpirituall morall duties, that wee now are; and beſides them, to many externall ſervices, abſtinences, obſervations, to a number of Rites, and ordinances; their ſervice was full of coſt and difficulty, and yet full of obſcurity; there was a *vaile* upon the face of all evangelicall truths; theſe Moſaicall Rites were but *ſhadowes of heavenly things*, as they are called, ſhadows of thoſe ſubſtantiall Goſpel truths and myſteries that we now *behold with open face.*

Secondly, They were poſſeſſed with a *ſpirit of bondage*, or ſervile feare ariſing from the ſchooling and ſeverty of the

the *Morall Law*, as the *Heire* in his childhood is poſſeſſed with feare of the rod, which conſtraines him to ſubmit to the orders, and inſtructions of Tutors, and Governours; ſo, while the Church was in her infancy and childhood, the Law was ſet over the Iewes as a School-maſter with a rod in his hand; there were a number of terrible threats annexed to the Law, *Deut.* 28. to keep them cloſe to the duties of obedience; they were reſtained from ſinne, and conſtrained to well doing, partly by a ſpirit of ſervile feare, and partly by a ſpirit of love.

The ſubſervient Covenant which God entred into with the people of Iſrael *in Mount Sinai, was given* (ſaith learned *Cameron* (e), *that thereby he might as with a curb, reſtraine them from their impieties even untill that time wherein he was purpoſed to ſend the ſpirit of adoption into their hearts, and govern them with the law of liberty*, or with a more free ſpirit.

(e) *Theſis* 42. in his poſitions of the threefold covenant.

The Iewes under the Law, muſt be conſidered under a double notion, as they are preſented, *Gal.* 4. 1. Firſt, as *heires*:

heires: Secondly, as *little children* in ſervitude. 1. If we look upon them as *heires*, they were really rayſed to the ſelfe-ſame Goſpel priviledges of adoption, and acceptation, peace and pardon, ſpirituall life and liberty, grace and glory in Jeſus Chriſt, that Saints under the Goſpel doe enjoy: As firſt, it is evident that all Believers even in times of the Law, were under a Covenant of grace and mercy in Chriſt as well as we; the Goſpel was preachd and publiſhed to all *Iſrael*, even to thoſe that fell in the Wilderneſſe; we have a cleare demonſtration of this, in *Heb.* 4.2. *For unto us was the Goſpel Preached as well as unto them; but the word which they heard did not profit them, not being mixed with faith in them that heard it*: the Goſpel was publiſhed unto us, as alſo unto them; or, we have heard the Goſpel, as alſo they did: Thus the (*f*) Greek

(*f*) Καὶ γὰρ ἐσμὲν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι, Nam & nos Evangelizati ſumus, pro Evangelium audiyimus, paſſiva conſtructione. Hic dicit Apoſtolus, etiam nos ſumus Evangelizati, pro nobis eſt Evangelizatum, *Mat.* 11.15. πτωχοὶ εὐαγγελίζονται pauperes Evangelizantur, & paſſim *Act.* 8.40. Philippus Evangelizabat urbes, pro urbibus, vide *Luc.* 3.18. *Act.* 8.25. 40. cum accuſativo perſonæ.

Text

Text is to be rendred, as appeares by the ſubſequent words, which ſpeaketh it twice, *that they*, that is, the *Iſraelites heard the word, the word of the Goſpel, or the word of promiſe*, verſe the firſt; and thus the Syriack verſion reads it, *For unto us alſo was the Goſpel preached as alſo unto them.*

Quere. Who were theſe to whom the Goſpel was preached, the ſame Goſpel that was peached to *Paul* and the preſent *Hebrewes?*

Anſw. It referres to the third chap. verſes 17.18,19. They were the people of *Iſrael* that came out of *Egypt*, and dyed in the Wilderneſſe for their unbeliefe; the concluſion is, *ſo we ſee that they could not enter into reſt becauſe of unbeliefe, Heb.3.ult.* They rejected the offer of life and ſalvation, which the Goſpel declared to them; by *reſt*, is meant eternall reſt, chap.4.1,3 *For we who have believed, doe enter into reſt*; we have already the beginnings of that *glorious reſt* and *life* in our ſpirits; ſo that believing, *Iſrael* had the ſame Goſpel-ſubſtance in the ſpirituality of the promiſe, that we have.

It

It was an abſurd aſſertion of *Chryſoſtome*; that *the people of the Iewes, only uſed corporall purgations, and had a promiſe only of temporall bleſſings, as of a land that floweth with milk and honey.*

I grant, that ſpirituall celeſtiall myſteries were obſcurely, as through a vaile, repreſented to them. 1. Much of their Goſpel lay in types and figures. 2. They had but few Goſpel promiſes, but abundance of Law precepts; little Goſpel but much Law; many temporall promiſes, but few ſpirituall; wee have abundance of ſpirituall promiſes (which are called *better promiſes*, Heb. 8.6) but few promiſes of temporalls.

Secondly, The faithfull under the Old Teſtament, were ſaved by the free-Grace of God in Chriſt, as well as the Apoſtles, Primitive Chriſtians, and we; this is clearely aſſerted, *Acts* 15.10.11. *Why tempt ye God, to put a yoke upon the neck of the Diſciples, which neither our fathers nor we were able to beare? but we believe, that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they*; that is, *even as our fathers of old were ſaved by the grace of*

of Chriſt; we believe to be ſaved after that manner or way that our fathers were; thus it is in the (*g*) Originall.

(*g*) Σωθῆναι καθ' ὃν τρόπον κἀκεῖνοι.

The ſcope of theſe words is to hold out theſe three things: Firſt, the ſalvation and juſtification by the Law of *Moſes*, is impoſſible, both under the Old and New Teſtament. Secondly, the Fathers under the Law were juſtified by the free Grace of God in Chriſt, and not by the Law. Thirdly, the way of life and juſtification is one and the ſame in all ages; all the faithfull from *Adam* to the worlds end are juſtified by the grace of God in Chriſt and no other way; the Fathers believed the promiſes, embraced them, and were juſtified by faith, *Heb.* 11.

Thirdly, Believers under the Old Teſtament, as ſonnes and heires, had reall title to the inheritance.

Fourthly, They had the *ſpirit of grace* dwelling in them, and were partly put on to performances, by a ſpirit of love, and life implanted.

Fifthly, The believing Iewes did ſpiritually feed upon Chriſt, when they did eat

eat of the *Manna*,& drink of the *Rock*,

Sixthly, Under the promiſe of terreſtriall *Canaan*, they looked for a celeſtiall Countrey, as the Apoſtle ſhewes, *Heb.*11.16. *They ſought for a heavenly Countrey.*

2. But if the Iewes be conſidered as *little children*, in a ſtate of bondage, they were kept in from ſinne, and driven to good duties, by the feares, terrours and threats of the Law, as a ſevere School-maſter.

To cleare up this truth, take notice of theſe five things:

1. The Law publiſhed on Mount *Sinai*, had this in its aime to reſtraine from ſinne by the *terrour* of its *promulgation*, and appendent threats, *Exod.* 20.19.20. *Let not God talk with us, leaſt we die; then* Moſes *aid to the people, fear not* (that is, be not diſmayed) *for God is come to prove you, that his feare may be before you, that you ſinne not:* God came, in that dreadfull publication of the Law, for this end, that his feare might be upon them, that they might not ſwerve from the Rule, as the * Hebrew word imports.

* לבלתי תחטאו.

2. This was the end of thoſe *threatnings* annexed to the Law, that thereby the people of *Iſrael* might be deterred from diſobedience, and quickned to the duties delivered in the Decalogue; *the ſubſervient covenant* (that is, the Law) *was made, that men might becompelled to obedience; for it doth naturaly beget to bondage* (ſaith Maſter (a) *Bolton.*)

(a) In his Treatiſe intituled bounds of Chriſtian freedome.

3. The Law given on Mount *Sinai* did naturally produce a ſpirit of bondage, in the Iewes, *Gal.*4.24. It is ſaid, that the *Teſtament made on Mount* Sinai (b) *gendereth unto Bondage*; the Law did not make them heirs, but bond ſervants, it begat in them a ſpirit of ſervile feare.

(b) Σινᾶ εἰς δουλεί αν γεννῶ σα.

4. This ſervile feare wrought by the Law, brought them into a ſtate of bondage, all their life time; we have an eminent Text, *Heb.*2.15. it is made one end of Chriſts comming, *That he might deliver all them who for feare of death were* (c) *held under bondage all their life*; it is evident, firſt, that theſe words have reference chiefly to the Iewes under the Law; ſecondly, to the

(c) Ἔνοχοι ἦσαν δουλείας.

the Elect that had redemption by the *Meſſiah*: thirdly, that ſervile feare holds men under bondage: fourthly, that many redeemed ones under the Law were under the ſpirit of bondage (*d*) all their life long.

(*d*) Δια παντὸς τῆς ζωῆς

5. It is expreſly brought in as one maine end of thoſe puniſhments inflicted upon offenders in *Iſrael*, for the breach of the Law, that all *Iſrael* hearing thereof, might feare to act the like impieties. *Deut.* 13. 11. *And all Iſrael ſhall heare and feare, and ſhall doe no more as this evill thing in the midſt of thee:* In the precedent words, it is ordered: 1. That falſe Prophets enticing to Idolatry muſt not be ſpared, but put to death: 2. The brother, childe, wife, or friend, that enticeth to Idolatry, muſt not be ſpared or concealed, but ſtoned to death, to the twelfe verſe: now the end of theſe dreadfull inflictions, was, that all in the Church of *Iſrael* might bee kept from the doing of the like evils, by the feare of the like ſuffering denounced in the Law; in the Hebrew, its *All Iſrael ſhall feare and ſhall not* (e) *adde to doe as*

See chap. 17.13. and 19.20.

(e) ולא יוספו לעשות כדבר:

this evill word: that is, any ſuch evill thing as this is; and thus you have ſeene how the Morall Law was ſet up over the Iewes, as a governing *Schoolmaſter* in the dayes of the *Old Teſtament*: but now when the ſpirit of grace ſhall bee powred ont upon the Jewes, in the latter dayes, *Zach.* 12. 10. they ſhall then feare the Lord and his goodneſſe, as it is prophetically foretold, *Hoſ* 3. 5. *Afterward ſhall the children of* Iſrael *returne, and ſeek the Lord their God, and* David *their King, and feare the Lord and his goodneſſe in the latter dayes*; In their returning condition they ſhall ſeek God in Chriſt: by *David*, is meant Chriſt, who the Iewes ſhall now own and acknowledge as their King: The words in the * Hebrew are emphaticall: *They ſhall feare to the Lord and to his goodneſſe*: 1 Their feare flowing from mercy, ſhall carry them to the God of mercy; ſlaviſh feare draws ſinners from God, makes them flie from him, as we ſee in *Adam*, *Gen.* 3. Cain, *Gen.* 4. and others: 2. The *terminus ad quem*, the center upon which their feare ſhall reſt, is *Iehovah* and his goodneſſe. 3. The

* ופחדו אל יהוה ואל טובו:

2. The Law as given to the Iewes on Mount *Sinai*, must be considered as a *Testamentary Covenant*; it is evident, that the Morall Law was delivered to the Iewes, 1. as a *Covenant*, 2. as a *Testament*.

The Law a Testamentary Covenant to the Iewes.

First, It is expresly called a *Covenant* in divers places, as *Exod.*19.4.5. *Now therefore if you will obey my voice indeed, and keep my Covenant, then you shall be a peculiar people*, Deut.4.13. *The Lord declared to you his Covenant, which he commanded you to performe, even ten Commandements, and he wrote them upon two Tables of stone.* Ier.31.31.32. *Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of* Israel, *and with the house of* Iudah, *not according to the Covenant I made with their Fathers in the day that I took them by the hand, to bring them out of the Land of* Egypt, *but this shall be the Covenant, I will put my Lawes into their hearts, &c.* Heb.8.7.8.9 *for if the former Covenant had been faultlesse, then had there been no place for another*: Obserue, The Law of the ten Commandements, which was written in two

Tables of ſtone, was ſet up as a Covenant for *Iſrael* to performe.

Secondly, The Law was given as a Teſtament; it is expreſly called a Teſtament, *Gal.*4.24. *For theſe mothers are the* (a) *two Teſtaments, the one which is* Agar *Mount* Sinai, *which gendreth unto bondage*: The Law given on Mount *Sinai*, is here called a Teſtament; there is a parallel place, *Epheſ.*2. 12. *The Gentiles are ſaid to be ſtrangers to the* (b) *Teſtaments of promiſe*: There were two Teſtaments given to the *Iſraelites*; the one was purely of grace, given to *Abraham* and his Seed; ſecondly, the other upon Mount *Sinai*, 430 year after. *Heb.*9.4. *And the Ark of the Teſtament wherein were thoſe* (c) *Tables of the Teſtament*; The golden *Ark* is here called the Ark of the Teſtament, as alſo *Rev.* 11.19. *The Ark of the Teſtament of the Lord*: becauſe the Tables of the Teſtament were laid up in the Ark; ſo the Law written in the two Tables of ſtone, was the *Teſtament of Chriſt*: Therefore that which is called a Covenant, *Jer.*31.31.32. is ſtiled a (*d*) Teſtament *Heb.*

(a) Δύο διαθῆκαι.

(b) Ξένοι τῶν διαθηκῶν.

(c) Αἱ πλάκες τῆς διαθήκης.

(d) Τοῦ Χριστοῦ διαθήκην.

*Heb.*8.8.9. *Not according to that Teſtament which I made with their Fathers, in the day that I took them by the hand, to lead them out of the Land of* Egypt, *becauſe they continued not in my Teſtament, ſaith the Lord.* Thus it is in the Originall; this word *Teſtament*, is more Evangelicall, then *Covenant*.

The ſecond thing to bee opened, wherein is the maine difficulty, what kinde of Covenant the Law was, and which heigthens the difficulty, is the variety of opinions among the godly learned. Now I finde a threefold diſtinction, of a threefold Covenant given by Divines, as they are drawn up by Mr *Samuel Bolton**.

* See Mr *Boltons* Treatiſe intituled the true bounds of Chriſtian freedome, *pag.* 128.129.

1. Some diſtinguiſh the Covenants into, Firſt, *A Covenant of nature*: Secondly, *A Covenant of Grace*: Thirdly, *A mixt Covenant, conſiſting of nature and grace.*

2. Others hold forth a threefold Covenant under theſe notions: Firſt, *The Covenant of nature, or that Covenant that God made with man in innocency*: Secondly, *The Covenant of the promiſe*, as ſome; *or the Covenant of grace*, as others:

others : *Which was made with* Adam *after his fall*, in theſe words, *The Seed of the woman ſhall break the ſerpents head*: *Gen.*3.15. *and renewed with* Abraham, *Gen.*15. but more clearly, *Gen.* 18.18. *In thy Seed ſhall all the Nations of the earth be bleſſed*: Thirdly, *The Covenant of works, which was made with the Iewes, as they interpret thoſe places*, Exod.19.4.5. *Deut.*4.13.

Thirdly, There is a third diſtinction of Covenants: 1. *The Covenant of nature made with* Adam *in his uprightneſſe*: 2. *The Covenant of grace made to us in Chriſt*: 3. *The ſubſervient Covenant, which they ſay, was the Covenant made here to the Iewes, meerly by way of ſubſerviency to the Covenant of grace in Chriſt*: *a preparing Covenant, to make way for the advancing of the Covenant of grace in Chriſt*; *which as a Covenant is gone, though the ſubſerviency of it doe ſtill remaine.*

Fourthly, Others there are that hold, that there were never but *two Covenants made with man*; *one of works*, *the other of grace*; *the firſt, in innocency*; *the other, after the fall*; *but yet this*

this Covenant of grace, was ſo legally diſpenced to the Iewes, that it ſeemes to be nothing elſe but the repetition of the Covenant of works; in reſpect of which legall diſpenſations of it, the ſame Covenant under the Law, is called a Covenant of works; under the Goſpel in regard of the clearer manifeſtations of it, it is called a Covenant of grace.

Quere. But what kinde of Covenant was the Law?

Anſw. I ſhall endeavour to cleare up this intricate queſtion two wayes: 1. Negatively: 2. Affirmatively.

1. Negatively, what it was not.

Firſt, The Law given upon Mount *Sinai*, was not intended to be a Covenant of works to the Iewiſh Church; many look upon the Law, under the notion of a Covenant of works, but that is but a meere notion.

That the Law was not given to *Iſrael*, as a Covenant of works, may bee demonſtrated by divers Arguments.

Argum. 1. This would have diſannulled the precedent promiſe, and overthrown Gods purpoſe and deſigne; there

there was a Goſpel Covenant eſtabliſhed with *Abraham*, and his Seed in Chriſt 430 yeares before the promulgation of the Law, *Gal.* 3. 17. In this gracious Covenant, life is freely and fully promiſed to believing: now if the Law which came after ſhould have come in as a Covenant of works, propoſing life to mans perſonall working, this later muſt needs have made void the former Teſtaments.

The Goſpel declares and diſpences life by the obedience of a Surety; the Covenant of works by perſonall performances: theſe two contrary diſpenſations can never ſtand together.

Secondly, It was the great deſign of God from eternity, to magnifie and manifeſt the freeneſſe and riches of his grace, and pardoning mercy in bringing ſinners to life by Chriſt; and therefore the ſetting up the Law as a Covenant of works, would have been deſtructive to the decree and deſigne for free-grace.

Argum. 2. If the Law had beene given by *Moſes* as a Covenant of works,

works, here would have been a contradiction in Gods actings towards his people, and in the Covenants themselves; if God ſhould have ſet up a Covenant of free-grace with *Abraham* and his Seed, and afterward a Covenant of perſonall works with *Abrahams* Seed, this would have declared inconſiſtency in Gods actings and inconſtancy in his word.

Argum. 3. The Law eſtabliſhed as a Covenant of works, would have carried a cleare contradiction to the Covenant before confirmed in Chriſt; life by free promiſe, and life by perſonall doing, are directly and diametrically oppoſite and inconſiſtent; it is evident *Gal.* 3. 21. that the Law did not ſtand in oppoſition, but in ſubordination to the Goſpel; *Is the Law contrary to the promiſe? God forbid.*

Argum. 4. Had the Law been ſet up as a Covenant of works, lapſed man would have beene tyed to impoſſibilites: As

1. The eſtabliſhment of a pure Covenant of Works with mankinde, under a ſtate of enmity and wrath is one

one impoſſibility: For 1. The Covenant of Works imports ſtrength and integrity of nature, to act according to the intention of the Covenant: 2. It imports a ſtate of friendſhip between the Covenanters: The Covenant of Works is a covenant of friendſhip (ſaith learned *Ameſius*); the Covenant of Grace, is a covenant of reconciliation; ſinners are naturally enemies to God, and a Covenant of Works can never make them friends and lovers of a holy God.

2. The Law cannot give life and righteouſneſſe to ſinners by working; there is another impoſſibility; reade *Gal.* 3.21. The Law was never given to any but juſt perſons, ſuch as *Adam* before his fall.

3. Sinners can never anſwer the condition of a Covenant of works; there is a third impoſſiblity; ſinners in their naturals *are without ſtrength*, Rom. 5. *without life*, Epheſ. 2. Their higheſt ſtrength is below the leaſt duty and loweſt condition of that Covenant; what power and principle can be in dead men to act for life?

Argum.

Argum. 5. Had the Law been eſtabliſht as a Covenant of Works, then all the Jewes had been cut off from all hope of ſalvation, by the Grace of Chriſt, and caſt into a neceſſity of periſhing: 1. Becauſe the Covenant of Works once violated, admits of no *renovation*; ſinners are not capable of the conditions of this Covenant. 2. It admits of no *Repentance*, that is purely Evangelicall. 3. It admits of no *Remiſſion*, no righteouſneſſe by a Surety, it exacts perſonall righteouſneſſe to ſinners; a Covenant of Works is impoſſible, and yet inexorable; but it is evident by Scriptures, that the believing Fathers *were ſaved by Grace*, and received pardoning mercy as well as we; as it is plainely aſſerted, *Acts* 15. 10.11. They had ſundry promiſes of mercy and pardon, and they often pleaded Gods Name of Grace and Mercy for pardon.

Argum. 6. The Law given upon Mount *Sinai*, had abundance of Goſpel mercy wrapt up in it: As firſt, It was given in the *hand of Chriſt*, Gal. 3. 19. Secondly, The very firſt words ſpeak

ſpeak the greateſt Goſpel Grace and goodneſſe, the love and affection of a Father in Chriſt, *I am thy Lord thy God, Exod.* 20. 1. This is the whole Goſpel ſpoken at once. Thirdly, The Preface ſpeaks our *Redemption* by Chriſt, in that typicall deliverance of *Iſrael* out of *Egypt*. Fourthly, It was given upon Goſpel grounds, as hath been demonſtrated. Fifthly, The Law holds forth God's *ſhewing mercy to thouſands*, as in the ſecond precept; but the Covenant of works is without mercy, or compaſſion. Sixthly, Every act of obedience to the Law muſt be founded upon mercy revealed in the Goſpel. Seventhly, The Law was publiſhed with Goſpel gracious purpoſes, for merciſull ends and uſes, and therefore cannot poſſibly be a Covenant of Works to *Iſrael*.

Argum. 7. Laſtly, the Law promulged on Mount *Sinai* is often called a Teſtament, as *Heb.* 9. 4. & 8. 9. *Rev.* 11. 19. *Gal.* 4. 24. 25. as hath beene ſhewed; this word Teſtament is more Evangelicall then the word Covenant; in innocency, *Adam* was under a Covenant,

nant, but not under a Teſtament; man was never under a Teſtament, till under the Goſpel: there is no Teſtament properly without the death of a Teſtator; it is the laſt Will of a dying Man; Legacies are freely bequeathed from a Father to children in a Teſtament.

2. The Law publiſhed on Mount *Sinai* cannot be a mixt middle Covenant, conſiſting partly of works, and partly of grace, in reference to eternall life, I thus demonſtrate.

Anſw. 1. Life and righteouſneſſe is given to ſinners, in the heigth of freeneſſe; it is wholly and ſolely of Grace, *We are ſaved by Grace without Works*, *Epheſ.* 2. and *Rom.* 3. 24. *we are juſtified* * *freely by Gods Grace*, and *Rom.* 3. *Wee conclude that a man is juſtified without the works of the Law*: The Fathers were *ſaved by grace in the ſame way that we are*, Acts 15. 11.

* Δωρεὰν τῇ ἐκείνου χάριτι.

Argum. 2. The free-grace of God, and mans perſonall works, are utterly inconſiſtent and incompatible in point of eternall ſalvation; the Apoſtle ſaith expreſly, *if it be of works, then not of grace; if of grace, then not of works*:

works : The joyning of mans works with the free-grace of God in point of justification, quite overturns his Grace and overthrowes mans salvation; for it cuts off from grace; it is *a falling from grace*; the great design of God, is, to save man by meere grace.

Thirdly, The Law delivered upon Mount Sinai, *was not a Covenant of Grace*; it is the opinion of divers learned men, *That the Law was not a Covenant of Works for salvation, but it was the same covenant for nature and kinde under which we now stand, even the Covenant of Grace, though more legally dispensed to the Iewes, and it differs not in substance from the Covenant of Grace, but in degrees say some, in oeconomy and externall administration say others, that the Covenant of the Law and Gospel are both Covenants of Grace, and have a oneneſſe in nature and kinde, and differ only in oeconomy, and divers administrations of them*; they alledge *Luk.*1.72,74,75. *To performe the mercy promised to our fore-fathers, to remember his holy Covenant*; What was that? you see, say they, in vers.74. for

See Master *Samuel Bolton's* Treatise fore-cited.

for ſubſtance the ſame with ours; *That he would grant to us, that we being delivered out of the hands of our enemies, might ſerve him without feare in holineſſe and righteouſneſſe all the dayes of our life.*

Now that there cannot be an identity and unity in ſubſtance, nature, and kinde betweene the Law and Goſpel, is evident, by theſe demonſtrations.

Argum. 1. Gods promiſes in the Law are conditionall; obedience muſt be performed by *Iſrael*, if they expected the bleſſing promiſed, *Exod.* 19. *If you will obey my voice indeed and keep my Covenant*, &c. *Deut.* 28. 1, 2. But the promiſes of the Goſpel are moſt free and abſolute without dependence upon any condition to be performed by us. God promiſeth, *That he will be our God and we ſhall be his people*; Faith it ſelfe is not properly the condition whereupon ſalvation is given; but firſt, the *hand* that receives what is freely given, *Ioh.* 1. 12. Secondly, the *evidence* that declares our title to ſalvation, *Heb.* 11. 1, 2. *John* 3. 16. *Rom.* 5. 1.

Argum. 2. If the Law and Gospel were one Covenant of Grace, then the inheritance should be by the Law; but this is contradicted by the Text, *Gal.* 3 18. *For if the inheritance be of the Law, it is no more of promise, but God gave it to* Abraham *by promise*; the dispensation of life eternall is all of grace and promise, not by works at all; the Law cannot make heires, but bond servants, *Gal.* 4.25.

Argum. 3. If the Law were given as a Covenant of Grace, then the Fathers under the Law, and the Faithfull under the Gospel, should have been saved in a different way; they in a way of doing, we in believing; but it is evident that there was never but one way of salvation since the fall, and that is, by the Grace of God in Christ, *Act.* 15. 10. 11.

Quere. But what kinde of Covenant was the Law? how may we look upon it, as given to *Israel*?

Answ. I conceive that the Law given upon Mount *Sinai*, was first an *additionall* Covenant: secondly, a *conditionall* Covenant, for temporals in the

in the Land of *Canaan.*

First, It may fitly be called an additionall ſubordinate Covenant, as is evident by theſe three things.

1. The Law was given to *Iſrael* as a Covenant or Teſtament, *Deut.*4.13. *Gal.*4.24.

2. The people were then under a higher Covenant, even a Covenant of Grace, when the Covenant of the Law was delivered upon Mount *Sinai*; ſee *Gen.*17.7. 8. *Gal.*3.17.18. The Jewes ſtood under two Teſtaments at the ſame time, *Gal.* 4. 24, 25. *Epheſ.*2.12. They were under a Goſpel Covenant, for bleſſings ſpiritnall, and eternity of life in heaven.

Secondly, Under an additionall Covenant, for temporals and long life in the Land of *Canaan*: two Covenants were in being at the ſame time; there was never any Church or people under two Covenants together, but that Church of *Iſrael* from *Moſes* to the *Meſſiah.*

3. The Law was added to the Promiſe, to the Covenant of Grace, *Gal.* 3.19. *it was put unto, taken to, or put under the Promiſe,* as the Greek

* Προστέθη ὑπὸ τὴν ἐπαγγελίαν.

Gal. 3. word imports; the * Syriack reades, *it was added*, or *put to the promise*: the Law was not set up as a solitary compleat Covenant to stand by it selfe, as it was in mans entire nature; therefore the Law was a kinde of additionall Covenant to *Israel*; The Law was given as a Covenant, and this Covenant was added to a precedent Covenant, confirmed in Christ; *Ergo*, an additionall Covenant.

Quere. But how was the Law added to the Promise?

Answ. I will cleare up this truth: 1. Negatively: 2. Affirmatively.

First, Negatively, it was added not by way of identity, as one essentiall substantiall Covenant with that Promise; no:

2. Not by way of ingrediency or composition, as a part of that gracious Covenant confirmed before with *Abraham*; for then there would have been a contrariety, and inconsistency in the materialls of the Covenant; one part would have contradicted the other.

3. The Law was not added by way of

of complement to make any addition to the perfection of the Promiſe; the Goſpel was compleat as a Covenant without the Law.

4. It was not added by way of contrariety, for then the Law would have diſannulled the Promiſe.

Secondly, Affirmatively: 1. The Law was put to the Promiſe, by way of ſubſequence; in the publication of the Law, the great fundamenall Promiſe of the Goſpel is firſt declared, and then the Law followes, as added to the promiſe, *God ſpake all theſe words, and ſaid, I am Jehovah thy God:* thy God to pardon, ſave, and ſanctifie thee; this is the ſumme and ſubſtance of the Goſpel-Covenant, *thou ſhalt have noother Gods before me, &c.* in order of publication, the Law was added to the Promiſe.

2. The Law was put to the Promiſe, to declare that the ground and grand motive wherenpon our obedience to the Law muſt bee built, is conteyned in the Goſpel Promiſe.

3. The Law was added by way of ſubordination to the Goſpel, and ſub-

ſervieney to the Covenant of Grace; hence it is, the Law is called a ſubſervient Covenant by *Cameron* and others.

Secondly, The Law given upon Mount *Sinai*, was a conditionall Covenant, for temporall bleſſings in the poſſeſſion of *Canaan*, wherein God Covenanted to deale with the *Iſraelites* in their temporall eſtate, either for temporall bleſſings or temporall miſeries, according to their works of obedience to the Law of *Moſes* or diſobedience againſt it.

I confeſſe, I have formerly looked upon the Law as a ſubſervient Covenant, and ſo called it as it is held forth by learned *Cameron* and others of eminency.

2. I grant, that it may in ſome reſpect be called a ſubſervient Covenant, or rather a Covenant of ſubſerviency, becauſe the Covenant of the Law had within its compaſſe a ſubſerviency to the Promiſe.

3. But to ſpeake of the Law properly, in propriety, and ſtrictneſſe of termes, according to its federall nature, it is not ſo fitly ſtiled a ſubſervient Co-

Covenant, which I thus demonstrate.

First, Because subserviency is not the formalitity and essentiall nature of this Covenant made with *Israel*: for first, if subservinency had been essentiall to it, then it could not have beene abolished as a Covenant, and still abide as subservient; whatsoever was essentiall to the old Covenant is quite done away: Now they that hold the Law to be a subservient Covenant, do affirme, that as a *Covenant* it is gone, but the *subserviency* of this Covenant doth still remaine.

Secondly, It is granted that the Law, as a subservient Covenant, was peculiar to the Church of *Israel* under the old Testament; and that we are delivered from the Law as it was a subservient covenant. Now I demand, how the Law could be peculiar to the Jewes as a subservient covenant, when as it stil retains its subserviency in these Gospel times.

The Law was given at first, to advance the Covenant of Grace, to make it more desirable; and in this office, it is no lesse usefull now then at first: therefore if subserviency had bin the essential

forme, constituting this Covenant of the Law, it must still have remained a subservient covenant to us, as well as it was once to *Israel*.

Thirdly, Subserviency was not essentiall to the old Covenant, because it was subservient not as a Covenant, but as a Law; it is the property of a Law to discover sin, to accuse and condemne for sinne, and to terrifie from sin, &c. therefore subserviency could not be the federall nature of the Law.

Argum. 2. There is not a fulnesse and adequation in this terme (subservient) answering to the Covenant it selfe; this name doth not hold forth the nature of this Covenant, which, stands more in conditionallity of temporall promises, then in subserviency to spirituall promises:

The Gospel is called the Covenant of Grace, and of the promise; because life is freely given by meere grace and promise; the covenant of nature is called the covenant of works, because life is therein offered to mans personall works.

But the Law may fitly be stiled a conditio-

conditionall Covenant for temporals, becauſe temporall bleſſings were promiſed, and diſpenſed upon condition of their obedience to the Law; this condition is often held forth. *Deut.*28. 1,2,3. &c.

Quere. But what was this conditionall Covenant?

Anſw. It was a temporary teſtament for temporall diſpenſation, wherein God promiſed to *Iſrael*, length of dayes, and plenty of earthly bleſſings in the Land of *Canaan*, upon condition of carefull conſcientious obedience to the Law of *Moſes*. In this *conditionall* covenant, there be nine or tenne things to be cleared up, to beget a right underſtanding of the Law.

As firſt, the good things promiſed and diſpenſed by vertue of this Conant; theſe were firſt, long liſe in the land of *Canaan*. Secondly, temporall bleſſings and mercies for the filling their lives with comfort and contentment, ſweetneſſe and ſatisfaction in the poſſeſſion of that good Land: *long life* is promiſed in the Land of *Canaan* to them

them that *honoured their Parents*; in the fifth Commandement, and *Deut.* 4. 40. the children of *Israel* were *commanded to keep Gods statutes, &c. That it might goe well with them and with their children after them, and that they might prolong their dayes upon earth, &c.* We have divers expreſſions to that purpoſe; ſo in *Deut.* 28. we may ſee variety of temporall bleſſings engaged to them that kept this conditionall Covenant.

As firſt, preferment above all Nations, verſ. 1. 2. Secondly, bleſſings in the City and field, verſ. 3. Thirdly, bleſſings in their children, ground and cattell. Fourthly, in their basket and dough. Fifthly, in their comming in, and going out. Sixthly, victory over their enemies, verſ. 7. Seventhly, plenty of goods, &c. reade verſ. 8. to 13.

The ſecond thing, is the condition of this Covenant of the Law, and that was a carefull conſtant performance of all works of obedience to the Law, *Deut.* 28. 1, 2, 3. &c. *Levit.* 26. 3. *If thou ſhalt obey diligently the voyce of the Lord thy God, and obſerve, and doe*

doe all his Commandements which I command thee this day, then the Lord thy God will ſet thee on high, above all Nations of the earth. verſ. 2. *And all theſe bleſſings ſhall come on thee, and overtake thee, if thou obey the voyce of the Lord thy God, bleſſed ſhalt thou be in the City*, &c. This condition is often repeated in this chapter, and in other places; *if you conſent and obey, you ſhall eat the good things of the Land*, ſaith the Prophet: Obſerve, 1. Abundance of bleſſings in temporals, is promiſed to *Iſrael* in *Canaan*: 2. Theſe promiſes are conditionall, relating to their obedience; Divine dealings and diſpenſations towards them, in temporall mercies, were ſuited to their actings towards God in way of duty; this made the Law delivered on Mount *Sinai*; 1. A Covenant peculiar to the Church of *Iſrael*: 2. A Covenant really diſtinct from the covenant of nature made with *Adam* in pure nature; and from the covenant of mercy eſtabliſhed with *Abraham*: For the rectifying of our apprehenſions about this conditionall Covenant, two things muſt be

be remembred, Firſt, that this conditionall Covenant did not conſtraine the Saints to compleatneſſe of perfection, for the communication of temporall bleſſings; for then they would have been bound to impoſſibilities; reallity of endeavours, diligence, and delight in a conſtant conformity to all *Moſaicall Lawes* was the condition required; yea, had the people of *Iſrael* carefully performed externall works of righteouſneſſe, as well as brought in their oblations, they might have had externall mercies for this life; becauſe the Jewes were under an outward Covenant, for outward mercies; but now under the Goſpel Covenant, men cannot expect thoſe externall mercies, upon externall perſomances, as they might under the Law; this may help us in the underſtanding of many places in the Old Teſtament, as that in 1 *Chro.* 1 5. 2. *The Lord is with you, while yee bee with him; and if yee ſeek him, he will be found of you, and if ye forſake him, he will forſake you*: So long as the Nation kept cloſe to this conditionall Covenant,

venant, the Lord was with them in externall protection, proſperity and providentiall mercies; but when they forſook this Covenant, God forſook them in outward diſpenſations.

2. The ſtrength whereby the Saints acted according to the Law, was not communicated from that conditionall Covenant given by *Moſes*; but from that Evangelicall Covenant given to *Abraham*; and therefore the great Goſpel promiſe was ſet before the Law, to teach the people: 1. To look beyond the Law, for ſtrength to obey that Law: 2. To live upon higher principles then the Law in their obedience: 3. To act from higher provocations, then promiſes of the Law.

The third thing, in this conditionall Covenant, is the mutuall ſtipulation and obligation between the parties covenanting; God engaged himſelfe to give them variety of temporall bleſſings upon their carefull conſcientious obſervation of his rules: and the people engaged themſelves *to heare and doe whatſoever God ſhould command them*, Deut. 5.27.

The

The fourth thing to be opened, is why this conditionall Covenant is called the *old Covenant*; in *Heb.*8.13. it is called the old or former Covenant; *In that he ſaith a new Covenant, he hath made void the former; but that which is out of uſe and waxeth old, is nigh to vaniſhing or* " *diſappearing.* It is evident by comparing verſ. 8. & 9. with 13. that this old Covenant, is the Covenant given upon the Mount, when *Iſrael* came out of *Egypt*, and it is called *old* in reference to the Goſpel Covenant, which was to ſucceed in theſe Goſpel dayes, verſ. 8. 9. 10. not becauſe this is the firſt, or moſt ancient Covenant (as ſome ſurmiſe) for the promiſe was in being from *Adams* dayes, and eſtabliſhed with *Abraham* 430 yeares before this conditionall Covenant had any exiſtence.

" Ἐγγὺς ἀφανισμοῦ.

It is called the *old Covenant* for theſe reaſons: Firſt, becauſe it was of a declining, decaying nature, drawing towards an end; *it waxeth old*, Heb. 8.13. Secondly, it was to ſuffer abolition at the exhibition of the *Meſſiah*, in reſpect of its federall adminiſtration; it

it was to disappeare at the appearing of the glorious *Sun-rising*; this conditionall Covenant was to vanish at the comming of the substantiall Covenant, *Esay* 40.8. Thirdly, in respect of succession of a *better Covenant* and more glorious dispensations and administrations that were to take place, in these dayes of grace; the defectiveneſſe of this Covenant made way for another; see *Heb.* 8.7. *for if that* * *former (Covenant) had been blameleſſe or perfect, there would have been no place sought out for another.* Gualth. thus reads the words, *for if that former had been such that nothing could have been desired therein, &c.*

* Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος ὁ πρῶτος, primus ptior.

Quere. But wherein did this deficiency of the old Covenant consist?

Answ. We must know that this old Covenant was perfect in its kinde, as a conditionall Covenant; but it had not all that perfection and excellency which is in the new Covenant; therefore that is called *a more excellent Covenant, stablished upon more excellent promises, Heb.* 8.6. the old Covenant

was

was deficient in three things: 1. It had not ſtrength enough to carry through the work that it called unto; the Law engaged to duties, but conveyed no ſtrength in duties: 2. It had not righteouſneſſe enough, to cover the defects and defilements of mens performances: 3. This conditionall Covenant promiſed no higher good then what was poſſeſſeable in the Land of *Canaan*.

A fifth thing conſiderable, is that temporall bleſſings were made over, and diſpenſed to the Jewes under the Law, in a peculiar manner and meaſure, as never to any people or nation, but they. I will clear up this in five or ſix particulars.

Firſt, All manner of earthly bleſſings were engaged, and given to the Jewes by a peculiar diſtinct Covenant and Teſtament; there was a Covenant entred with *Iſrael*, conſiſting wholy and onely of temporall promiſes in the Land of *Canaan*: The Covenant of the Law was once able to convey temporall and long life to the Jewes, though not eternall life; but now it cannot

cannot give temporall blessings, because as a *Covenant* it is made void, and *become* * *unprofitable*, as the word in the Originall imports, 2 *Cor.* 3. 11. this old Covenant cannot now profit for temporals.

* Τὸ καταργούμενον.

Secondly, Since the abolition of this conditionall Covenant, no Church or Nation ever had a peculiar distinct Covenant for earthly blessings; carnall men doe now receive outward mercies by a generall providence. The Saints enjoy earthly blessings, First, by vertue of their oneneſſe with Christ, *who is Heire of all things*: Secondly, as an inferior branch of that better Covenant: Thirdly, earthly comforts are now promised and cast in, upon the orderly seeking of righteousnesse and life in Christ, *Matth.* 6. 33. *first seek yee the Kingdome of God, and his righteousnesse, and all these things shall be cast into you*; temporall blessings doe not now come to the Saints by any peculiar distinct Covenant, as once they did to the Jewes under the Law; but they are annexed to the orderly seeking of

spirituals and Evangelicals; *first seek ye the Kingdome of God and his righteousnesse*, &c. that is, *first* make sure of righteousnesse and life by Christ, and then necessaries for this life shall bee cast in, as the (*a*) Greek, and (*b*) Syriack words import, they shall be cast into spirituals; as when you buy wares at the shops, paper and pack-thred are cast into the bargain: Fourthly, temporals for this life, are promised to the glorious life of Christ in us; we have a precious place, 1 *Tim.* 4. 8. *Godlinesse is profitable to all things, having the promise of the life that now is, and of that which is to come:* The promise of this present life, that is of necessary supplies for this momentary life, is made to godlinesse, to the spirituall work of grace, to Christ his Image formed and acting in us; *Christ is called the great mystery o' godlinesse*, 1 *Tim.* 3. 16. and his glorious likenesse put into our spirits, is called *godlinesse*; men are now under no promise for this present life, untill that new spirituall life be in them; it is the glorious

(a) Ταῦτα πάντα προστεθήσεται ὑμῖν.

(b) ܘܒܠܘܗܝ ܗܠܝܢ ܡܬܬܘܣܦܢ ܠܟܘܢ

glorious *prince of life*, living and dwelling in us, that gives us title to outward comforts for this life, and to ſpirituall bleſſings for the life to come: The old conditionall Covenant had promiſes for this life, but none for the life to come; but now the promiſes of both theſe lives, are given to godlineſſe.

Thirdly, The *Law* given to *Iſrael* upon Mount *Sinai* was a peculiar Covenant for temporals in *Canaan*; if we look into *Deut.*28. from verſ.1. to 14. we ſhall finde that the promiſes of that conditionall Covenant, were only for temporall bleſſings in *Canaan*: God there promiſeth upon their obedience, to *bleſſe them in their ground, cattle, basket, dough, with victory over their enemies; to command the bleſſing to be with them in their ſtore-houſes, and in all that they ſet their hand unto*, verſ.8. and verſe 9. he promiſeth ſuch an abundant bleſſing upon them in *Canaan*, that *all Nations of the earth ſhould ſee it and bee afraid of them:* This is meant of temporall diſpenſations; for ſpirituall were inviſible to

meere heathens, verſe 11. hee promiſeth *to make them plenteous in goods and children, in corne and cattle, in the Land of* Canaan, and verſ. 12. *to open his treaſure of earthly bleſſings for them*; and verſ. 13. *to ſet them above all Nations.*

* See Mr *Boltons* Treatiſe intituled the bounds of Chriſtian freedome.

Learned men that hold the *Law* to be a ſubſervient Covenant, do ſay, that the *ſubſervient Covenant was temporary, and had reſpect to* Canaan, *and God's bleſſings there, in obedience to it and not heaven, for that was promiſed* (ſay they) *by another Covenant.* Cameron confeſſeth, *That by ſome this difference is added between the Old and New Covenant; that whereas in either life is promiſed, in the old Covenant life is promiſed only to be lived in the Land of* Canaan, *but in the new Covenant a life in heaven*; ſo that this is one ſpecificall difference, which they make between the old and new Covenant; *The one, promiſeth life in* Canaan; *the other, in heaven.* Thus it is evident, that the Law given to *Iſrael* was a peculiar Covenant for temporals; therefore wee finde ſuch variety of tem-

temporall promiſes in the Old Teſtament, and but few in the New Teſtament; this is called *a better Covenant, eſtabliſhed upon better promiſes*, Heb.8.6. It is a ſpirituall gracious Covenant, made up of ſpirituall eternall promiſes; the Saints now have leſſe in temporals, but more in ſpirituals; the Jewes had ſpiritnall promiſes of grace and glory, (as hath been ſhewed) but they had very few in compariſon of us.

Fourthly, The people of *Iſrael* under the *Law* might expect more large and liberall diſpenſations of earthly bleſſings, then Saints under the Goſpel can; the Jewes had a diſtinct Covenant and peculiar promiſes for a plentifull enjoyment of all temporall bleſſings, in a *Land flowing with milke and honey*: as firſt, God gave them many promiſes of *long life*, upon condition of obedience, *Deut.* 5. 33. *ye ſhall walk in all the wayes that the Lord your God commanded you, that ye may live, and that it may be well with you, and that you may prolong your dayes in the Land which ye ſhall poſſeſſe*, Exod.

20.12. *Prov.*3.1,2. *My ſon forget not my Law* (ſaith God to his people) *but let thine heart keep my Commandements; for length of dayes and long life, and peace ſhall they adde unto thee:* Secondly, *plenty of riches* is promiſed, *Deut.*28.11. *and the Lord ſhall make thee plenteous in goods, and in the fruit of the ground,&c.* Pſal.112.1.2. *bleſſed is the man that feareth the Lord,&c. plenty and wealth ſhall be in his houſe*; as *Montanus* reads it. Prov.3.9.10. *Honour the Lord with thy ſubſtance, and with the firſt fruits of thine encreaſe; ſo ſhall thy barnes be filled with plenty, &c.* Prov.15.6. *in the houſe of the righteous is much treaſure*; yea, *Deut.* 28.12. the Lord promiſeth *to open his good treaſure* of earthly bleſſings to them; *the heaven to give raine to the Land, in due ſeaſon,* &c. *and they ſhould lend unto many Nations, and not borrow themſelves*; by the opening of his treaſury, God would give them ſuch an over-plus, ſuch an over-flowing fulneſſe of temporall bleſſings, that they ſhould bee *above* all Nations in temporals, and *lend to many Nations*, if

if they obeyed the commandements of the Lord God, Deut. 28. 12. 13. Thirdly, The Jewes had the promiſe of abundance of earthly things for their *children after them; they were commanded to obſerve Gods ſtatutes, that it might goe well with them and with their children after them*; in outward proſperity there is a large promiſe, *Pſal.* 112. 1. 2. to righteous men, that *their ſeed ſhall be * mighty men, great men upon the earth*: All theſe temporall promiſes were performed to the righteous and their ſeed, in ſuch a conſtant ſure way, that the Prophet *David* declareth it as a tryed truth, an experiment collected from long obſervation, that *he had never ſeen the righteous nor his ſeed forſaken*, in temporall diſpenſations, *Pſal.* 37. 25. *I have been young and now am old, yet I never ſaw the righteous forſaken, nor his ſeed begging bread*; verſ. 26. *but he is ever merciffull and lends, his ſeed* inheriteth *the bleſſing*. Now in theſe Goſpel times, wee may ſee hundreds of righteous men and their ſeed wanting bread; how often is it the caſe of the children

* גבור בארץ יהיה זרעו

of Saints to ask bread, in a ſtate of poverty; they are ſo far from being mighty men on earth, that they are often miſerable men in reſpect of temporals; but it is evident, that the Prophet ſpeakes expreſly of the times under the Old Teſtament, wherein temporall bleſſings were diſpenſed by a peculiar diſtinct Covenant; that if men walked obedientially, they were ſure of outward bleſſings for themſelves and their ſeed alſo; the ſcope and ſenſe of this Text (as I conceive) is this, that righteous men walking by rule, were never forſaken in temporall neceſſaries, but they and their ſeed had bread enough of their own, if not abundance; *in times of famine enough* was promiſed.

It was a great judgement in thoſe dayes for men or their children, to be left ſo farre as to begge bread; it was a part of that dreadfull calamity denounced againſt old *Elies* houſe, for the iniquities of his children, 1 *Sam.* 2. laſt v. *That every one that was left in his houſe ſhould come and cronich to the Prieſt for a piece of ſilver, and a morſell of*

of bread, and ſhould ſay, put me I pray thee into one of the Prieſts Offices, that I may eat bread. The Jewes under Law walking by rule, might expect from God long life in *Canaan*, and plenty of all earthly comforts for themſelves, and their children. They had divers promiſes and a particular Covenant to pleade for the ſame, *Pſal.* 37. 4. 11. 19. *Doe good, &c. and verily thou ſhalt be fed; delight thy ſelfe in the Lord, and he ſhall give thee thy hearts deſire.*

But now under the Goſpel, Saints cannot expect that abundance and variety of temporals: 1. Becauſe that conditionall Covenant for temporals is now aboliſhed, and *made unprofitable*, by the comming in of a greater Covenant, *Heb.* 8. 6. 13. 2. That conditionall Covenant was never given expreſly to any people or Church, but the Iewiſh Church; and it was to continue but while the Church was in her *Infancy* and minority; *a worldly ſanctuary*, *Heb.* 9. and *worldly rudiments*, *Galath.* 4. and worldly bleſſings were ſutable to a Church in childhood; but

now

now the Church being grown up to a riper age, we have a ſpiritnall Covenant, ſpirituall promiſes, a more ſpiritnall worſhip and adminiſtrations, and a greater plenitude *of ſpirituall bleſſings in heavenly things*, Epheſ. 1. 3.

Many pretious Saints in theſe dayes, when they ſhall look upon, and conſider thoſe many promiſes of the plentifull poſſeſſion of all earthly bleſſings, which in the Old Teſtament are made to righteous men and their ſeed, that if they walked obedientially, they ſhould be plenteous in goods, riches, children, outward peace, and all outward enjoyments, and that their *ſeed* after them *ſhould be mighty men upon earth*; and then reflecting upon their preſent condition in temporals, ſhall finde a contrary diſpenſation, as namely, plenty of croſſes, loſſes, troubles, and ſtraites; and oftentimes even a want of neceſſaries, that they and theirs are neceſſitated to ask a piece of bread and a piece of ſilver; they may be apt thereupon to queſtion their ſpirituall eſtate, and draw ſtrange concluſions againſt themſelves; that certainely, neither

their

their perſons, nor pathes are pleaſing to God, becauſe they finde not theſe temporall promiſes literally performed to them.

Now to prevent all ſuch miſ-judgeings in the Saints, and to rectifie their apprehenſions about temporals; conſider firſt, that thoſe temporall promiſes of abundant bleſſings in the Land of *Canaan*, *Deut.* 28. as they were a part of that old conditionall Covenant, they were peculiar to the Iewes under the Law; for certainly, had they been directly intended for the Saints in theſe Goſpel dayes, as they were once to the Iewes, there would be a reall punctuall performance thereof to us in all the particulars; but we ſee by experience that the Apoſtles and Primitive Chriſtians, and thouſands of Saints ſince, have gone through many and great troubles, plenty of wants, loſſes and croſſes, in outward things; the Apoſtle ſaith, *that God hath choſen the poore of this world, to bee rich in faith.* Secondly, but if thoſe temporall promiſes *Deut.* 28. be conſidered as a part of Gods Word, ſo they were

written

written for our learning, as the Apoſtle
Rom.15. ſayes; and they teach us theſe two leſſons: 1. That Saints walking by rule, may ſtill expect a ſupply of temporals, ſo farre as they are good for them, and may ſtand with conformity to their glorious Head in ſuffering. 2. That whatſoever they enjoy in the creature ſhall be bleſſed to them, and *work out good unto them.*

Fifthly, As the promiſes of temporals under the *Goſpel* are *few*; ſo they promiſe but *little* in temporals to the Saints; ſee *Math.6.31,32,33. Be not careſull, ſaying, what ſhall we eat, or what ſhall we drink, or wherewith ſhall we bee cloathed? for the worldly gentiles* (as the Syriack reads it) *ſeek all theſe things for themſelves; but your heavenly Father knowes that all theſe things are neceſſary for you; but firſt ſeek ye the kingdome of God, and all theſe things ſhall be caſt in*: What things? meat, drink, clothing, neceſſaries; here is no promiſe of abundance of great things in this world; it is given as the character of the Heathens, worldly Gentiles, to ſeek great things on earth;

we

we are allowed now, to ask no more but *daily bread, food convenient for nature*, and ſtations, places, and relations; ye wee are commanded, *having food and rayment, to bee contented*, 1 Tim. 6.

Sixthly, whereas in the Old Teſtament, there was a bequeathing of plenty of temporall enjoyments to the obedient; now in the New Teſtament there is a bequeathing of plenty of troubles, turmoiles, loſſes, and croſſes *to all that will live godly in Chriſt*, 2 *Tim.* 3. *Ioh.* 16. When our Saviour was to leave the world, what was the legacy that hee bequeaths to all his? *peace, in the prince of peace*, but *troubles in this world*; he doth not ſay, ye ſhall have riches, honours, and great things in this world, but in the world ye ſhall have troubles; *my peace I leave with you, not as the world gives*, &c. Yea, the Lord Chriſt declares to his followers a neceſſity of leaving Parents, Husband, Wife, Children, goods, lands, houſes, yea and life too for his ſake, when the truth and theſe come in competition. I grant indeed, that Chriſt

Chriſt promiſeth *a hundredfold in this life, to them that forſake all to follow him*, *Mark.* 10. 29. 30. But mark, it is a *hundredfold with perſecutions*; this hundredfold is not in temporals, but in ſpirituals, as inward peace and joy, Divine diſcoveries, and declarations of divine love.

The ſixth thing to be opened, is the eſſentiall differences between this conditionall Covenant, and the Goſpel Covenant.

Diff. 1. They differ in their termes; the conditionall Covenant ſpeaks thus, Doe what the Law commands and bee bleſſed in the Land of *Canaan*; the Goſpel Covenant runnes thus, Believe and live for ever in Chriſt.

Diff. 2. They differ in their proper fruits and operations: As firſt, the Law naturally begets unto bondage; the Goſpel, unto freedome; the one makes bond-ſervants, the other heires and free-men. Secondly, the Law reſtraines from diſobedience, and conſtraines to duty by a ſervile ſpirit; the Goſpel drawes from ſin, and ſweetly inclines to holineſſe by a princely ſpirit and Son-

Son-like diſpoſition: Thirdly, the Law given on Mount *Sinai* ſpeaks terror and trouble to the ſinner; the Goſpel Covenant ſpeake glorious reſt and refreſhment to burthened ſoules.

Diff. 3. The Law and Goſpel differ in their efficacy: 1. The Law diſcovers ſin, and condemns corruption, but it cannot cover ſinne, nor cure corruption in us; the Goſpel diſpenſeth pardoning mercy and purifying grace, 2. The Law ſtrictly preſcribes duty, but conveyes no power to perſome duty; but the Goſpel gives ſtrength to act what the Law commands, in a Goſpel way; the Law is weak, and the ſinner weak; the ſinner cannot obſerve the Law, nor the Law aſſiſt the ſinner; ſee *Rom.* 8. 3.

Diff. 4. They differ in the good promiſed; the conditionall Covenant promiſed length of life, and abundance of earthly bleſſings in *Canaan*: The Goſpel Covenant promiſeth ſpiritvality of glorious life, in grace, and eternity of bliſſe, plenitude of perfection, a paradiſe of pureſt pleaſures in celeſtiall glory.

Diff.

*Diff.*5. The Goſpel Covenant hath a priority in time, and preeminence in duration; the Law was given 430 yeares after the promiſe, *Gal.* 3.17.18. the conditionall Covenant was temporary, the Goſpel everlaſting, *Gal.* 17. 7.

*Diff.*6. The Law is ſeminally written in every mans heart, *Rom.* 2. but there is not the leaſt ſeed of the Goſpel in mans nature, till it be written, and revealed by Chriſt.

*Diff.*7. If ſinners be curſed and caſt by the Law, they may appeale from Law to Goſpel, and finde mercy; but if they be caſt and condemned by the Goſpel for the neglect of ſalvation, there is no eſcaping; ſee *Heb.*2.3. from juſtice to mercy appeales are granted; but from mercy rejected there is no appeale; the ſencence of the Goſpel is farre more dreadfull then the ſentence of the Law, *Joh.* 3. *Mark.*16. 15. 16. *hee that believeth not, is condemned already*, that is, he is ſealed up under condemnation by unbeliefe; Divine wrath abides upon unbelievers, *John* 3. laſt v. diſobedience againſt the Law

Law condemns ſinners; but unbeliefe locks them up under condemnation; if condemned perſons refuſe a pardon, they muſt needs die: Thus much of the difference betweene Law and Goſpel.

The ſeventh thing, is the conſent of the Law and Goſpel.

Conſent. 1. Both Law and Goſpel were given by one gracious hand, they both come to the Saints in the *hand of a Mediator*, *Gal.* 3.19. *Heb.* 8.6.

Conſ. 2. The Law and Goſpel doe both intend one and the ſame end, which is righteouſneſſe and life; they are two different pathes carrying to the ſame end; it is eſſentiall to the Law to give life in entire nature; it is eſſentiall to the Goſpel to give life in mans depraved nature; the Law juſtifies perfect men, the Goſpel juſtifies ſinfull men: It is the Divine demonſtration that is brought in to prove the Law not to be contrary to the promiſe, *Gal.* 3.21. becauſe the Law of it ſelfe hath an aptneſſe and ability to juſtifie the doers thereof, in entire nature, as the Goſpel to juſtifie believers;

Is the Law then againſt the promiſes of God? God forbid; for if there had been a Law given, which could have given life, verely righteouſneſſe ſhould have beene by the Law; and the doers of the Law ſhall bee juſtified: If *Adam* had continued in all things commanded in the Law, the Law of it ſelfe would have given righteouſneſſe and life eternall to him and his, in that terreſtriall Paradiſe on earth; as now the Goſpel raiſeth ſinners to righteouſneſſe and life eternall, in that celeſtiall Paradiſe, which is above; mans ſinne hath made the Law unpaſſable as a way of life; and unpoſſible as a Covenant of life.

See Maſter *Reynolds* learned Tract of the uſe of the law.

Conſ. 3. The righteouſneſſe that the Goſpel reveales and reaches out to us, is the righteouſneſſe of the Law materially; it is the righteouſneſſe of the Law fulfilled by Chriſt; not a perſonall righteouſneſſe; it is the obedience of the Surety, whereby ſinners are made righteous, *Rom.* 5. That righteouſneſſe whereby we are juſtified before God, muſt bee legally in the Surety in the utmoſt latitude and longitude of legall perfection; it is a righte-

righteousnesse of the Law materially; though not a righteousnesse out of the Law, nor formally by the Law, *Phil.*3. 9. *Rom.*8.4.5.& 10.4. it is the compleat righteousnesse of the *Sunne of righteousnesse*, performed in our stead, that is our righteousnesse before God.

*Cons.*4. Both Law and Gospel require a spirituall universall obedience, and holinesse; *The grace of God which brings salvation, &c. teacheth us to live soberly, righteously and godly*, as the Law prescribes, *Tit.*2.11.12. The Law presseth obedience, as the effect and consequent of Gospel redemption, *Exod.*20.1,2,3. The Gospel calls for obedience, and walking in Gods statutes, as the end of Gospel regeneration, *Ezech.* 11.19.20. Thus much for the consent of Law and Gospel.

The eighth thing to be made out, is the principallity and prerogative of the Gospel above the Law of *Moses*; there is a glory given to the Law, 2 *Cor.*3. but the Gospel, like the Sunne in the Firmament, exceeds in glory: 1. There was a manifestation of glorious Majesty, and mercy, wisdome, and purity,

in the publication of the Law: 2. The literall knowledge of the Law was glorious among the Iewes, both in their own valuations of themſelves, and in eſtimation of the Nations round about.

Prehemi-nence of the Go-ſpel.

But the Goſpel hath a ſuper-eminency, and ſuper-excellency of glory, in divers reſpects.

Preh. 1. The Goſpel is full of the *ſpirit of glory*; it is ſtiled the *miniſtry of the ſpirit*, *the Law was the miniſtration of the letter, written and graven in ſtones*, 2 *Cor.* 3. 7. All the knowledge that the Law diſpenſeth, produceth no reall change in mens hearts; but leaves their hearts as hard and unyeilding as the tables of ſtone on which the Law was written, which ſtill remained ſtones: but there is ſpirit and life in the Goſpel: Firſt, it is called *Spirit*, as the Law is called *fleſh*; *the Spirit quickneth*, 2 *Cor.* 3. *Gal.* 3. Secondly, the Goſpel is called the *miniſtration of the Spirit*, 2 *Cor.* 3. 8. The Spirit of glory is received by the miniſtry of the Goſpel, and not by the Law, *Gal.* 3. 2. The Spirit works mightily and marvellouſly

vellouſly upon the ſpirit, for the renewing, rayſing, rectifying, reforming and refreſhing our ſpirits by the Goſpel; there is abundance of Spirit goes along with Goſpel truths.

Preh. 2. The Goſpel is full of glorious *power*; the Law *weak*, *Rom.*8.3. the more Spirit is in any thing, the more ſtrength.

1. The Goſpel hath a ſinne-remitting, acquitting vertue: First, it is the promulgation of free and full pardon of the moſt prodigious pollutions and prevarications to believing repenting ſinners, *Eſay* 1.16, 17, 18. *Eſay* 55.7, 8. Secondly, the Goſpel declares and diſpenſeth an infinite everlaſting righteouſneſſe, the righteouſneſſe of *Jehovah*, God-man, which alone is all-ſufficient to acquit ſinne-guilty ſoules, and to make them accepted before Gods Tribunall. It is the ſurpaſſing glory of the Goſpel, that it brings in ſuch a glorious righteouſneſſe, which is able by its merit to ſatisfie the demands of Iuſtice and Law to the utmoſt mite, and to give in ſweet ſatisfaction and ſupport to conſcience, notwithſtanding

the utmoſt rigor of the Law; therefore the Goſpel is called the *miniſtration of righteouſneſſe*, 2 *Cor.* 3. 9. the Law is called *the miniſtration of condemnation*, verſ. 9. The Law concludes men under ſinne, and condemnes them for ſinne; it diſcovers miſery without a remedy, it paſſeth ſentence without mercy. Now it is more glorious to pardon then to condemn, to ſave then to deſtroy; *It is the glory of a man to paſſe over an offence in a brother*, *Prov.* 19. it is the heigth of Gods glory to paſſe by offences in ſinners; pardoning mercy is called the *riches of his glory*, *Rom.* 9. 23. If the Law bee glorious in ſentencing, how exceeding glorious is the Goſpel in ſaving? mark that Divine inference, 2 *Cor.* 3. 9. *If the miniſtration of condemnation be glorious, much more doth the miniſtration of righteouſneſſe exceede in glory.*

* Πολλῶ μαλλὸν περισσεύει ἡ διακονία τ δικαιοσύνης ἐν δόξῃ.

2. The Goſpel hath a *transforming* power, it metamorphoſeth men and women, it puts another ſpirit into their ſpirits, and puts them into another world; the Goſpel changeth men into the glorious Image of God; this

is

is ſweetly held forth, 2 *Cor.*3.18. *Wee all as in a glaſſe beholding the glory of God, are transformed into his Image by the Spirit of the Lord*: Obſerve, firſt, the Goſpel is a diſcovering glaſſe, it ſets before us the glory of Gods grace and mercy in Chriſt; the diſcovery of Gods glorious mercy and love, is the ſcope of the Goſpel: Secondly, it is a transforming beautifying glaſſe; this cleare chriſtall glaſſe hath a changing vertue, to make beautifull; it takes away the deformities of the ſoule, and puts a new face of beauty and brightneſſe, grace and glory upon our ſpirits; it makes the blackeſt ſoules beautifull, ſoules that are as black as hell, to be *faire as the Sun*, through the *Sun of righteouſneſſe*; Oh! what would not proud perſons give for a beautifying glaſſe! The Law is a diſcovering glaſſe, it preſents the deformities and defilements of mens ſoules, but it cannot transforme them into glory; this is the peculiar prerogative of the Goſpel; nothing can really reforme and renue us, but the Goſpel accompanied with the glorious

Spirit : Thirdly, the glory of Gods grace and goodneſſe preſented in this glaſſe is the great transforming changeing object ; *We all as in a glaſſe beholding the glory of God are changed, from glory to glory* ; that is, from one degree of glorious grace unto another ; grace is glory begun, and glory is grace perfected. Fourthly, the ſpirit of glory by preſenting the glory of God, in the glorious Goſpel, begets this glorious change in us ; the all glorious Spirit fills us with glory, through this glorious glaſſe ; therefore the Goſpel is called the *miniſtry of the ſpirit* ; becauſe the Spirit of grace goes with the doctrine of grace in the production of grace. The Goſpel which is the promulgation of grace, makes men gracious, not the Law ; the glorious Spirit of God conveyes grace by the Goſpel ; therefore the Goſpel is called *the kingdome of God* ; becauſe by the diſpenſation of Evangelicall truths, the Kingdome of God comes into our ſpirits ; thereby the King of glory erects his ſpiritnall Kingdome in our hearts. It is called *the Kingdome of heaven* ; becauſe

The Law never converts a man, ſaith Dr *Sibs*, on 2 *Cor.* 8. 9. *p.* 64.

becauſe thereby heaven is let down into our ſoules, and our ſoules lifted up to converſe in heaven.

In the preaching of the Goſpel the Law is ſo written and engraven in the heart, that it changeth the very frame of our hearts; it turnes hearts of ſtone into hearts of fleſh; it works ſuch an apparent change as is viſible to our ſelves and others, 2 *Cor.* 3.2. 3. the *Corinthians* are ſaid to be an *Epiſtle written, not with inke*, or dead letters, *but with the Spirit of the living God.* The Law was written with dead Letters in dead Tables of ſtone, which dead writing never altered the nature of the ſtones, to ſhew that the Law finds the heart ſtony, and ſo leaves it, without any change; but that living writing that the Goſpel brings into the ſoule, makes ſuch a mighty and manifeſt alterations in the whole man, that the internall writing in the Tables of mens hearts *is known and read of all men* that have ſeeing eyes, 2 *Cor* 3.2. 3. the Goſpels impreſſion within begets a reall expreſſion without, in their viſible converſations; that holineſſe which is

engraven

engraven upon their words and works, ſpeaks out that ſpirituall writing of Chriſt that is in their ſpirits, and themſelves to be the Epiſtle of Chriſt.

Object. But the Law is ſaid to convert ſoules, *Pſal.*19.7. *the Law of God is perfect, converting the ſoule.*

*Anſw.*1. It is evident from, 2 *Cor.*3. 6,7,8,18. that it is the Goſpel that quickens and converts men, not the Law engraven in ſtones, which is but a killing, condemning letter.

2. The ſpirit of truth cannot ſpeak contradictions; therefore the Law that this Text ſpeakes of, is *the Law of faith*, the doctrine and declaration of grace, and ſo the Originalll ſignifies, *Pſal.*19.7. תורה יהוה תמימה משיבת נפש *The doctrine, declaration, or word of Jehovah is perfect, converting the ſoule*: The Arabick tranſlation reads it, *by it thou converteſt ſoules:* for converſion is the proper work of omnipotency by the word. The word * *torah* uſed in *Pſal.* 19. in the

* Heb. תורה Chald. תורא Syric. אורית Arabi. תוראה & תוריה

Doctrina, inſtructio, diſpoſitio, lex vel verbum dei, vide *Schinler & Buxtorf.* הורה docuit, oſtendit, indicavit, ſignificavit, &c.

foure

foure Orientall tongues, ſignifies moſt properly and primarily doctrine or word of God; as the learned in thoſe tongues obſerve.

3. The Goſpel hath a ſinne-deſtroying power; it is the ſharpe *ſword of the ſpirit*, *Eph.6.* that cuts down our ſinfull corruptions, and ſlayes the old man in us; the Law ſlayes the ſinner, but cannot ſlay the ſinne; the Goſpel ſaves the ſinner, but kills the ſinne: 2. This is that mighty ſpirituall weapon, that caſts down the ſtrong holds of ſinne and Satan of ſelfe-righteouſneſſe: *2 Cor.10.4.5.*

4. There is a ſoule-ſolacing ſupporting vertue in the Goſpel; it makes glad the heart by its glad tidings, *Pſal.19.8.* the Law terrifies and troubles the conſcience by its threats and charges.

Preb.3. The Goſpel is full of glorious life; it hath a ſoule raiſing, a ſoule-reviving vertue; it is the miniſtry of life; for the *ſpirit*, that is the Goſpel *quickens*, *2 Cor.3.6.* we muſt not think that the Goſpel hath any power in it ſelfe to change or quicken the

the soule, but it is the outward meanes, whereby the all-powerfull spirit infuseth life into the soule; there is a mighty power goeth along with the ministry of the Gospel, whereby poore dead soules are raised from death to life. The Law is the ministry of death; first, it kills sinners, passeth a sentence of death upon them, *Rom.* 7. Secondly, having slaine men, it leaves them dead, it can neither discover nor dispence life unto them; the Law cannot put life into a dead soule, as the word in the Originall signifies, *Gal.* 3. 21 *for if there had been a Law given, that had been * able to make alive or quicken*; It is the same word used in other places, for the raising of dead bodies, and dead soules to life againe, 1 *Cor.* 15. 22 *Ephes.* 2. 4. 5. *Joh.* 6. 63. and thus the word is rendered in the † Syriack translation; which is the best of translations.

* Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι.

† ܚܝܐ

ܗܝܐ

Vixit. in Aphel, vivificavit in vitam, restituit.

ܐܝܢܐ ܕܡܫܟܚ ܗܘܐ ܠܡܚܝܘ

The Law cannot bring sinners to life; *Moses* did not bring *Israel* into *Canaan*, but Jesus or *Joshuah*; this was typicall.

Preb.

Preh. 4. The Goſpel hath a ſurpaſſing glory in reſpect of prehemineney and perpetuity, 2 *Cor.* 3. 11. *If the old Covenant which is done away, were glorious; how much more glorious is the new Covenant that remaines?* If that which is *made unprofitable*, were glorious, &c. the Covenant of the Law was made old by the comming in of the new Covenant, *Heb.* 8. and by it removed as a thing grown weak and ſhaken, *Heb.* 12. but the Goſpel-Covenant is perpetuall, it abides for ever, it can never be ſhaken; it is called *the everlaſting Goſpel*, Revel. 14. *a Covenant of eternity*, *Gen.* 17. 7.

Preh. 5. The Goſpel hath the preheminence above the Law of *Moſes*, in precioufneſſe, plainneſſe, and perſpicuity of doctrine, and diſpenſations, 2 *Cor.* 3. 12. *We uſe plainneſſe of ſpeech, &c.* There was much obſcurity, darkneſſe, and difficulty in the Law, and miniſtry of *Moſes*; Divine myſteries were vailed: The Goſpel hath a tranſcendent ſurpaſſing excellency in three or foure reſpects, expreſſed in 2 *Cor.* 3. verſ. 13. 14. 15.

1. The

1. The Law of *Moſes* was full of terror to ſinners; it chargeth ſinne upon the conſcience, condemnes for ſinne, and fills the ſoule with trouble and trembling, amazement and aſtoniſhment from ſinne apprehended; the glory and light that ſhone in the miniſtry of *Moſes*, was ſo dazling, and amazing, that the people were not able to ſtand before *Moſes*, *nor ſtedfaſtly to behold his face*: There was no beholding the face of *Moſes* without a vaile; and therefore *he put a vaile or covering upon his face*, *Exod.* 34. 33. This was typicall, & held forth this Goſpel myſterie, that the face of the Law is dreadfull, inaſpectible without a vaile; ſinners cannot look upon the face of the Law without a covering; as without a vaile the people could not heare nor behold *Moſes*; therefore *R. Menachem* here obſerves, *how the former Ancients of Iſrael, at the reading of the Book of the Law, covered their faces and ſaid, hee that heares from the mouth of the Reader, is as he that heareth from the mouth of Moſes*: So unleſſe the Law of *Moſes* be vailed,

hath

hath as it were a new face upon it, that is, the *covering mercy ſeat* (as it is called in the Hebrew) the righteouſneſſe the *Meſſias*, to interpoſe between Divine Iuſtice, and the charge of the Law; ſinners are not able to ſtand before the Law, nor to behold the face thereof, and live; the Law ſlayeth the ſinner that looks upon its face without this glorious covering; the righteouſneſſe of Chriſt muſt be put upon the face of *Moſes*, to cover the charge and accuſation of the Law; or elſe there is no communing with nor comming neare *Moſes*.

2. The Law and miniſtery of *Moſes* was full of obſcurity, *the children of Iſrael could not ſee to the end of that which is done away*: that is, they could not diſcerne the full driſt, ſcope and meaning of Moſaicall adminiſtrations; the myſteries of the *Meſſias* were vailed under Moſaicall Rites and rudiments; there was as it were a vaile put upon the face of all Goſpel myſteries; myſteries were wrapt up in myſteries; the eternall myſteries of the *Meſſias* lay hid under the externall my-

myſteries of *Moſes*, untill the appearance of the glorious Sun-riſing: 1. Pardon of ſinne was vailed under propitiatory Sacrifices, and ſprinklings with blood: 2. Sanctification under waſhings with water, &c.

2. As there was an externall vaile upon Evangelicall myſteries; ſo there was an internall vaile upon the hearts of the Jewes; a vaile of blindneſſe is over their minds, as is evident to this day; they ſtill dote upon *Moſes* and reject the *Meſſias*; they cleave to Moſaicall ſhadowes, and leave the maine ſubſtance Chriſt crucified.

But now the ſuper-excellency of the Goſpel ſhines forth in theſe priviledges: Firſt, the light thereof is full of comfort and ſweetneſſe; the grace of the Goſpel doth not terrifie for ſin, but triumph over ſinne.

Secondly, it is full of clearneſſe, and plaineſſe, evidence, and demonſtration: 1. The Goſpel hath a glorious perſpicuity and plaineſſe in it ſelfe: it carries a Divine light with it, which manifeſts the myſteries that are in it: 2. The Goſpel opens the myſteries of the Law; it

it presents with all possible plainesse, what was the true proper end and meaning of *Moses* in all ceremoniall types and figures; we now *with open face* behold divine mysteries, not under vailes, 2 *Cor.* 3.18.

Thirdly, It fills the conscience with confidence and boldnesse in the constant contemplation of the highest mysteries; Saints may now with much liberty of Spirit behold the glory of God shining in the Gospel, whereas the Jewes could not behold the glory of *Moses*.

Fourthly, The Gospel changeth the very frame of our hearts, it formeth the glorious likenesse of Christ in us, and transformeth us from one degree of glory to another, by that mighty Spirit of glory, who puts forth his glorious power by the glorious Gospel, 2 *Cor.* 3. 17.18. the ministry of *Moses* was ineffectuall, it wrought no spirituall change; men remained unrenewed though *Moses* were read daily.

Vreh.6. The Gospel hath a preheminence above the Law, in respect of facility and lightnesse; the yoke of the

Gospel is easie and pleasant, in comparison of the yoak, 1. of the morall Law, 2. of the Ceremonall Law; First, the morall Law as it comes to all unbelievers is an iron yoke, an unsupportable burthen; It exacts a personall perfection of obedience from unbelievers; they are under the charge and rigor of the Law as a Covenant of works till they come over to a Saviour; the Law speaks to such in this dreadfull language; observe the Law and live; transgresse the Law and die; they are bound to doe all, and yet can doe nothing at all.

A perfect personall performance of the Law is a yoke unsufferable to the strongest Saints; it is a yoak that neither *Abraham*, nor *Moses*, *David* or *Daniel*, *Peter* or *Paul*, neither Patriarches no Apostles, were ever able to beare, as is confessed, *Acts* 15. 10. Secondly, The Law gives no power to performe the lowest duty: Thirdly, It discovers no pardon or propitiation for the least sinne; the voice of the Law to sinners, is deadly, *the soule that sinneth it shall die.*

But

But the ſervice that the Goſpel requires of the Saints, is a delightfull yoak, a light burthen, as Chriſt declares, *Matth.* 11. 30. *my yoak is eaſie, and my burthen is light*; the obedience that the Goſpel calls for from the Saints, is eaſie, delightfull, and deſirable in theſe reſpects.

Firſt, The Goſpel promiſeth and gives whatſoever it preſcribeth; look whatſoever God requires of his by way of duty, hee hath promiſed to give them in ſutable ſupplies of ſuper-naturall ability; As for inſtance, Firſt, he calls for a ſpirituall obedience to all his commands; and he promiſeth *to write his Lawes in the hearts of his people, to make them able to walk in his ſtatutes*, Heb. 8. 9, 10. Ezek. 11. 19. 20. and chap. 36. Secondly, as the Lord requires newneſſe and oneneſſe of heart; ſo he promiſeth to give this oneneſſe, and newneſſe of heart, *Ezek.* 11. 19. Thirdly, as he commands us to repent, to mortifie ſinne; ſo hee hath *ſent his Sonne to give repentance*; and he hath promiſed, *to ſubdue our*

iniquities, for us, *Micah*. 7. 19. Fourthly, God commands us, *to lov him with all our heart*; and he promiſeth *to circumciſe our hearts that we may love him, with all our heart*, Deut. 30. Fifthly, he cals for a ſpirituall knowledge of God, in Chriſt; and he hath given his promiſe that all his *ſhall be taught of the Lord, and know him from the greateſt to the leaſt.*

Secondly, Under the Goſpel, ſincere deſires and reall reſolutions, have their acceptance and reward; whatſoever good the Saints doe unfainedly purpoſe and deſire to do, Gods accepts and accounts of it as done by them, and accordingly rewards it. I will give you three evident prooſes, *Heb.* 11. 17. *by faith Abraham when he was tryed, offered up* Iſaac, *and he that had received the promiſes offered up his only begotten ſon*; it is expreſly affirmed in the Text, that *Abraham* did offer up *Iſaac*, yet we know he did not actually doe it, but intentionally; *Iſaac* was not ſlaine, but *Abrahams* purpoſe was to doe it, and God reckons it as done; *David* had a purpoſe to build an houſe for God,

for God; the Lord commends and rewards this purpoſe of his, as if it had been really acted by him; ſaith he, *thou doeſt well, in that it was in thine heart, &c.* and thereupon promiſeth, *to build him an houſe*, 2 *Sam.* 7. ſo *Pſal.* 32. *I ſaid, I will confeſſe my ſinne to the Lord, and thou forgaveſt the iniquity of my fault: David* had no ſooner ſincerly reſolved upon confeſſion but his ſinne was remitted: The Goſpel often accepts of affections for actions, endeavour for the deed: It is a comfortable truth, God looks more to what his people doe in truth deſire, and ſtrive to bee in his wayes, then what they can here attaine unto; There is an unlimitted largeneſſe and latitude of holy deſires in gracious perſons; their deſires are as large as the Law; they mount up to the top of heavenly perfection; they deſire *to doe the will of God on earth, as it is done in heaven*; their performances, by divine grace are many, their endeavours more, but their deſires infinite and endleſſe: God beholds in all his, a conſtant ſtriving after plenary

perfection, in the midſt of all their imperfections.

Thirdly, Truth of heart goes for perfection under the Gospel; it is evident, that upright men, righteous, and perfect men, are termes equivolent, in the Scripture phraſe expreſſing one and the ſame thing, *Pſal.* 37. 37. *Marke the perfect and behold the upright man*, Pſal. 32. 11. *rejoyce in the Lord ye righteous, and ſhout for joy, all yee that are upright in heart*, Pſal. 97. *light is ſown for the righteous, and gladneſſe for them that are upright in heart*, Phil. 3. *as many as are perfect, let them be thus minded*; This perfection is purity of ſpirit, and reality of endeavours after compleat perfection, *Iob* 1. God calls *Iob a perfect and upright man*; hee looks upon all the faithfull as perfect: 1. As they ſtand in Chriſt: 2. In extention of deſires.

Fourthly, The leaſt ſpiritnall good is accepted and rewarded under the Goſpel, and many failings paſt by and pardoned through Chriſt: Under the Law, abundance of good is loſt under the leaſt evill;

evill; the Law pronounceth a moſt unmitigable curſe, and dreadful ſentence of condemnation, upon the ſmalleſt ſwarving from Gods will revealed, *Gal.*3. 10. Suppoſe it were poſſible for men to keep the Law compleatly, for a hundred yeares together; if at laſt they ſhould faile and offend, but in one wry thought, all that good they have done is forgotten by the Law, themſelves, and all their righteouſneſſe utterly loſt; the Law caſts a man, for the leaſt declining from the rule.

But under the Goſpel, a number of defects in the Saints, and defilements in their duties, are mercifully covered; *two mites* are graciouſly approved, *Luke* 21.2,3. *A cup of cold water given to a Saint*, royally rewarded, *a man is accepted according to what he hath*, &c. *If there be firſt a willing mind*: and in ſome caſes, *the will accepted for the deed*; we have a precious promiſe, *Mal.*3.17. *And they ſhall be to me, ſaith the Lord of hoſts in that day, &c. for a treaſure, or for jewels, and I will ſpare them, as a man ſpareth his own ſon that ſerveth him*: Obſerve, the Saints are Gods peculiar

peculiar treaſure, his precious jewels, his own proper goods, as they are here ſtiled; firſt, the Hebrew word * *ſegullah*, ſignifies any thing that is moſt precious, rare, and marvellous deare; that which Kings uſe to lay up in their Treaſures; as we may ſee, 1 *Chron.* 29.3. *Eccleſ.* 2.8.9. This kind of moſt precious things, the Greeks call † *kimelia*, becauſe they are laid up and kept in Treaſures.

* כגלה peculium, proprium, ſingulare theſaurus, facultates, res chara.

† Κειμήλια Piſcator in Pſ. 135.4.

2. As it ſignifies the peculiar Treaſure of Kings, ſo alſo ones own proper goods, that he loves and keeps in ſtore for ſpeciall uſe.

3. This word ſignifies in ſpeciall, a certaine kinde of ornament in which three moſt precious jewels are incloſed, in a triangulat forme, and St *Paul* renders it, in the Greek * *periouſion*, that is, moſt deare, and precious riches that we treaſure up.

* Περιούσιον Mollerus in Pſalm. 135.4.

This word *ſegullah* is uſed, *Pſal.* 135.4. *the Lord hath choſen and ſet apart* Jacob *for himſelfe, and* Iſrael *for his peculiar treaſure.*

Firſt, The people of God are the peculiar treaſure of the King of Kings, great

great Kings have their peculiar Treaſure, there is nothing in this world, that God hath ſelected, and ſet apart for his peculiar treaſure, but his precious people; he doth not account the earth with all its fulneſſe, to be his peculiar riches and treaſure. The poſſeſſions and glorious things of this world he often gives to his enemies; God doth not reckon the earth good enough to be his own peculiar treaſure; nor great enough, to be his peoples treaſure; himſelfe is their treaſure; the Scripture mentions two treaſures, that the great God hath; his mercy to his people, and the people of his mercy; mercy is Gods peculiar riches and treaſure in heaven; his people are his peculiar riches and treaſure on earth.

Secondly, God exerciſeth much ſparing, pardoning mercy towards his people; he ſpares, and pitties them as a tender true hearted Father ſpareth and pittieth his ſon that ſerveth him: the Apoſtle ſaith, *Rom.* 8. *that God ſpared not his own ſonne, but gave him to death for us*; but he will ſpare his people; hee ſpared not Chriſt from ſuffering,

ſuffering, that he might ſpare his people in a way of compaſſion; marke, God ſpares and pities his children, as a man ſpares and pities a ſonne, not a ſervant; as a man ſpares a ſonne that ſerves him, not a rebellious child. There be three things, wherein a Fathers pity and kindneſſe ſhewes it ſelfe, unto an obedient ſonne.

1. Hee ſpares him in point of ſervice; he paſſeth by, and beares with many ſlips and weakneſſes, when hee ſeeth a willingneſſe in his child, to perform ſervice to the utmoſt of his ſtrength; thus our heavenly Father is pleated to pardon, and paſſe by many infirmities and faylings in his people; when the bent of their heart is for God, and his wayes. We finde that King *Jehoſhaphat* had many great ſlips and miſ-carriages: As firſt, he joyned himſelfe in friendſhip with *Ahab*, 2 *Chron.* 18.3. Secondly, and went to battle with him, againſt *Ramoth Gilead*; notwithſtanding the Lord had declared the contrary by *Micaiah*, 2 *Chon.* 18.27, 28. Thirdly, after he had beene reproved for it by the Prophet

phet *Iehu*, 2 *Chron.* 19. yet he made friendſhip with *Ahaziah*, 2 *Chron.* 20. 25. Fourthly, hee married his ſonne *Iehoram* to *Ahabs* daughter, 2 *Chron.* 21. 6. Yet the Lord eſteemes of *Iehoſhaphat*, as a good man all his dayes; *he turned not aſide from doing that which was right in the eyes of the Lord*, 1 King. 22. 43. *Iehoſhaphats* heart was ſincerely ſet for God in the maine, 2 *Chron.* 19. 3. and it is recorded of him, that *he prepared his heart to ſeek God, and his heart was lift up, or encouraged in the wayes of God*; that is, his ſpirit was carried up very high, in lifting up Gods name, 2 *Chon.* 17. 6.

So the people did not eat the Paſſeover in *Hezekiahs* time, as it was written, *they had not cleanſed themſelves according to the purification of the ſanctuary*; yet God healed and forgave them at *Hezekiahs* prayer, 2 *Chron.* 30. 18, 19. Gods mercy in Chriſt, covers all the miſcarriages of his people, *Pſal.* 65. *unrighteous words have prevailed againſt me* (ſaith the Pſalmiſt) *but thou O Lord wilt mercifully cover our treſpaſſes*: ſo it is in the Hebrew.

2. A Father pities his child most in sickneſſe and ſuffering; if there bee any thing in the houſe better then ordinary, then it is brought out: ſo when the Saints are in troubles, tryals, ſufferings, Gods love and pity breaks forth more abundantly; he is neareſt in time of trouble; Saints enjoy moſt of God when they have leaſt of the creature; he reſerves his cordials for times of fainting; *his power is made manifeſt in their weakneſſe.*

3. A Father gives the inheritance to his ſonne; he may bequeath common legacies to his ſervants and others, but the inheritance is for the Sonne only; ſo God hath ſetled the inheritance upon his children, a glorious *immortall incorruptible inheritance*, 1 *Pet.* 1. an inheritance of endleſſe life; a heavenly Kingdome prepared and reſerved in heaven; where God will entertaine his people with the heigth of unconceiveable kindneſſe and ſweetneſſe, to all eternity; this inheritance is in Chriſts his keeping and poſſeſſion, till we come to the plenary poſſeſſion of it, God hath an entire inheritance,

tance, a Kingdom, a crown for every child of his; *Christ is gone to prepare a place for all his*, and he keeps it for them, *Joh.* 14. Common mercies, as riches, honours, earthly enjoyments, God gives to the children of this world, but the inheritance is onely for his children.

Secondly, The yoak of the Goſpel is eaſie, in compariſon of the yoak of Moſaicall Rites and Ceremonies, impoſed upon the Jewiſh Church under the Law. As firſt, the ſervice and worſhip of God was burthenſome in reſpect of a number of obſervations, ordinances, injunctions, and abſtinences whereunto they were ſtrictly tied; beſides all morall duties, they were to appeare before the Lord in the place of his publike worſhip, thrice a yeare every male: Secondly, it was a coſtly ſervice in reſpect of their many ſacrifices, oblations, feaſts, &c. *none muſt appeare empty before the Lord*; from this burthen and bondage of theſe Moſaicall Rites and obſervations are Chriſtians fully freed in theſe Goſpel times.

The

The ninth thing to be opened, is the merciſull ends for which the Law was given on Mount *Sinai.*

The Law in its primary intentions had a fourefold end or uſe: 1. It was given to be a directing Rule: 2. A diſcovering glaſſe: 3. A bill of inditement: 4. A bridle of reſtraint.

Firſt, The Law was given to the Jewes as a Divine rule, whereby they were to ſquare and order all their actions; thereby the Lord *ſhewed them what was good*, what was *his acceptable will*, to be done by them; from this ſtraight rule of holineſſe, they were charged, *not to turne aſide either to the right hand or to the left hand*, *Deut.* 28. 14. Ioſh. 23. 6.

Secondly, The Law was given to be a diſcovering glaſſe: Firſt, to manifeſt the ſpots of mens ſoules, and errors of their wayes, *by the Law comes the knowledge of ſinne, and I had not known ſinne but by the Law*, ſaith *Paul*, *Rom.* 7. 7. Secondly, the Law diſcovereth the defects and defilements of their duties; in what a diſtance they ſtand from perfection. This diſcovery of ſin

is

is not properly, and *per ſe*, the work of the Law, but of the bleſſed Spirit, by the Law; men cannot ſee their ſinnes in the glaſſe of the Law without the light of Gods Spirit, *Ioh.* 16. 8. 9. Firſt, The Law diſcovers ſinne in it ſelfe, what is ſinne properly; but the Spirit onely can fully and effectually diſcover ſinne in us, *hee convinceth men of ſinne, Ioh.* 16.

The Apoſtle ſaith, *the Law entred that ſin might abound*, that ſinne might appear *out of meaſure ſinfull*, in its breadth, depth, length, and heigth; that the ſinnes of men might appeare abundantly great and numerous; and that ſo the ſuper-abounding of free-grace might appeare, and be advanced to the heigth in forgiving ſuch abundance of ſinne, *Rom.* 5. 20. Thus the Law preſents ſin in its greatneſſe: 2. It is the Goſpel that expreſly declares men to be ſinners, ſee *Rom.* 3. 9. it is that, that tells us, that *we have all ſinned and are deprived of the glory of God, Rom.* 3. 23. It is a poſition of learned * *Cameron*, that *the Covenant of grace diſcovereth ſin primarily, for it doth*

* Theſ. 68.

doth expreſly teach that men are ſinners.

Thirdly, The Law was given as a bill of inditement and arraignment; to accuſe and affright, caſt and condemne, terrifie and torture ſinners: 1. The Law evidenceth guiltineſſe: 2. It ſtops their mouths, inſomuch that they have not a word to ſay for themſelves, *Rom.* 3. 19. *now we know that whatſoever the Law ſaith, it ſaith to them that are under the Law, that every mouth may be ſtopped, and all the world become guilty before God*: 3. The Law paſſeth ſentence and judgement upon ſinners, condemns them for ſinne, and declares them to be under wrath and death: 4. It concludes them under ſin ſhuts them up in priſon, *Gal.* 3. 22. *the Scripture concludes all men and all their actions under ſinne*; the Law having pronounced men to be curſed, condemned creatures, lyable to all the wrath and woe denounced in the Law; it ſhuts them up under guilt, without any power or poſſibility in themſelves to eſcape or get out of this curſed condition, *Gal.* 3. 10. therefore the Law is called the *miniſtration of death*

death and condemnation, 2 *Cor.* 3. 9. the Law leaves us under the depth of misery, without the discovery and dispensation of life and mercy in Christ: 5. Hereupon the Law fills the conscience with terror and trouble, astonishment, amazement, from guilt apprehended, and wrath applyed: Thus the Law by charging, condemning and terrifying for sinne was in some respects subservient to the promise; for this made that mercy which the promise discovers to be more desirable and welcome to a weary soule. Oh how surpassingly sweet is the mercy of the Gospel to sinners, scorched and scourged with the menaces of the Law! when they see themselves condemned by the Law, how precious will a Gospel pardon be unto them? when they see their defiled, dead and undone condition, as they are under the Law, by the convincing work of Gods Spirit, and the utter impossibility to have life by the Law of works; thereupon they are compelled to flie for sanctuary and salvation, to the *Prince of salvation*. The Law was given in the state

of innocency, for a way to life and happineſſe: now when ſinners come to ſee this old way impaſſable and impoſſible; oh then how precious is that *new and living way*, diſcovered in the Goſpel! free-grace ſubordinates the Law in its threats and terrors, and makes it ſubſervient to it ſelfe.

Fourthly, The Law was given to the Iewes to be a bridle of reſtraint, to keep them in, from running out into falſe, forbidden wayes, as hath been largely proved already.

The tenth thing to be cleared up, is the divers Texts that ſeem to import and imply, that the Law of *Moſes* was given for a Covenant of works; the Law is often declared and delivered in that legality of termes, that it ſeemes to ſtand in a direct oppoſition to the Covenant of grace, and therefore cannot be any way ſubordinate, or ſubſervient to grace. 1. Some Texts promiſe life in the Commandements: 2. Others by them: 3. Others to the keeping of them, *Levit.* 18. 4, 5. *Ye ſhall keep my ſtatutes and my judgements, which if a man do, he ſhall live IN them,*

Ezech.

Ezek.20.11. Gal.3.12. *the Law is not of faith, but he that doth them, ſhall * live IN them*: 1. Theſe places promiſe life in doing: 2. Others by doing the Law, as *Rom.*10.5.6. *For Moſes deſcribeth the righteouſneſſe which is of the Law, that the man who doth theſe things, ſhall live BY them*, Rom. 2.13. *for not the hearers of the Law, but the doers of the Law ſhall be juſtified*: 3. Life is promiſed to the keeping of the Law, as *Matth.*19. 16,17. ſaith that young man unto Chriſt, *good Maſter what ſhall I doe, that I may inherit eternall life?* Chriſt anſwers him, verſ. 17. *If you will enter into life, keep the Commandements*; and *doe this and live.*

* Ζήσῃ ἐν αὐτοῖς.

Anſw. 1. It is evident, that the ayme and intent of theſe Scriptures, is not to eſtabliſh the Law of works, as a way of eternall life, or righteouſneſſe by that Law, for theſe enſuing Reaſons; becauſe juſtification by the works of the Law would have beene a manifeſt contradiction, 1. To Gods purpoſe: 2. To his promiſe: 3. To his publications; 4. To the workings

of each glorious Perſon in the Trinity.

1. Juſtification by works would have contradicted and diſ-annulled the eternall purpoſe of God, which was to raiſe fallen man to a glorious endleſſe life, by free-grace in Chriſt for the magnifying of the riches and freeneſſe of his mercy.

2. It would have been a contradiction and contrariety to his promiſe; the very firſt promiſe that ever was given to man in a fallen eſtate, was life and ſalvation by the glorious ſeed, *Gen.*3. 15. This promiſe was ofren renewed to *Abraham*; yea, it was expreſly declared to him, that in the *bleſſed ſeed all nations of the earth ſhould be bleſſed*: the Apoſtle expreſly ſhewes, that the Law is not contrary to Gods promiſes given to *Abraham*, *Gal.* 3.21. and this he proves from Gods oneneſſe and unchangeableneſſe in his purpoſe and promiſe, verſ.20. for if God be one and the ſame, *yeſter-day and to day and for ever without the leaſt ſhadow of change*; and he having promiſed righteouſneſſe to *Abraham* and his Seed by believing; then

then it muſt needs follow, that juſtification by the Law is an impoſſibility.

3. Juſtification by works of the Law would have contradicted divine publications in the Goſpel: for firſt, God hath expreſly declared, that no man ſince *Adams* fall, can have life and ſalvation by the Law of works, *Gal.* 3. 11. *but that no man is juſtified by the Law, is evident, for the juſt ſhall live by faith; or no man is juſtified* * *in the Law*, as the Originall hath it, and verſe 21. it is declared, that there *was never any Law of works given that could give life to ſinners*; if life had been poſſible, or poſſeſſable by a Law of perſonall works, there would have needed no more Lawes but that of *Moſes*. It is brought in as a concluſion, which is manifeſt and undeniable, *that by the works of the Law, no fleſh living ſhall be juſtified*: Secondly, God hath declared, that *who ever are under the works of the Law, they are under the curſe, &c.* Gal. 3. 10. the leaſt ſwerving brings us under the ſentence of death. Thirdly, God hath declared life,

* Ἐν νόμῳ οὐδεὶς ζωοποιεῖται.

righteouſneſſe and ſalvation to bee by Chriſt alone; *he is Iehovah our righteouſneſſe*, Ier. 23. *he is made unto us righteouſneſſe*, 1 Cor. 1. 30. *ſalvation is onely in his name*, Acts 4. Eph. 1. 7. Rom. 3. 24, 25. *Chriſt is the Prince of life, with him is the fountaine of life*, Pſal. 36. *in him is the fulneſſe of life*, Ioh. 1. from and through him alone life falls upon us, *Rom.* 6. laſt. *Ioh.* 6. 27. without oneneſſe with him, there is no life to be had, 1 *Ioh.* 5. 11. 12. *he that hath the ſonne, hath life; and he that hath not the ſonne, hath not life.* Fourthly, God hath expreſly promiſed life to faith, not as a perſonall work, but as an empty hand apprehending and applying that righteouſneſſe which was wrought by Chriſt, and is imputed to us, *Rom.* 4. *Gal.* 3. 11. the Poſition propounded is this, that *no man is juſtified by the Law*; that is, in doing the Law; the Argument proving the ſame, becauſe *the juſt ſhall live by faith.*

4. Iuſtification by perſonall performances is contrary to the precious actings of each perſon in the glorious Trinity:

Trinity: As firſt, it is contrary to the eternall purpoſe of God the Father; he hath predeſtinated all his, *in Chriſt, to obtaine ſalvation through Chriſt*, *Epheſ.* 1.4. 1 *Theſ.* 5. It was never in his minde and thoughts to give life to ſinners by a perſonall doing of the Law.

Secondly, It is contrary to the ſaving work of the Sonne of God; for 1. It is the peculiar office of the Prince of life to give life by his death, righteouſneſſe, by what he hath performed: 2. Iuſtification by the Law fruſtrates and makes voide the end of his ſending and ſealing; which was *to ſave ſinners*: It diſ-annulls his death, and croſſeth his commiſſion, which is to give life freely and fully, to all that come to him, *Ioh.* 6. 27. 37. 3. It robbs and diſ-robes him of his royall titles; Chriſt is called our life and light, our propitiation and peace, righteouſneſſe and redemption, rock and root, ſalvation and ſurety, our acceptation and Advocate with God; the ALL of all his in life and death, and all the good that is

wrought in them and by them.

Thirdly, Iuſtification by works is contrary to the applying work of the holy Spirit; tis his precious work, 1. To convince of the inſufficiency of mans perſonall righteouſneſſe, of the neceſſity and alone ſufficiency of Chriſts righteouſneſſe: 2. To create in us new principles of light and life, that wee may act living works: 3. To ſeale up, and aſſure life to believers, *Epheſ.*1.

*Anſw.*2. The true intention of thoſe Texts, *doe this and live, and the man that doth theſe things ſhall live in them*; and ſuch like expreſſions, is to ſhew, 1. What man was once able to doe: 2. What unbelievers are ſtill bound to doe. 3. What legaliſts goe about to doe. 4. What ſinners cannot now doe. 5. What we muſt ſeek for in our Surety.

For the firſt, in the ſtate of innocency, the Law was ſet up in *Adams* heart, as a compleat rule of life and righteouſneſſe; and mans nature was filled with that power, purity, and perfection, whereby he was made able to doe this Law and live; man was then

then ſtrong, and the Law ſtrong; God gave man ſtrength to fulfill the Law, and the Law ſtrength to give life unto man; for God never appoints any thing to an end, but he gives it a ſutableneſſe and ſervableneſſe thereunto; but the ſtock of *Adams* naturall graces was in his own keeping; and ſo he quickly played the prodigall.

Secondly, Theſe legall expreſſions declare what unbelievers are ſtill bound to doe, if they will have life, that is, to fulfill the Law; they are in bondage to the rigor of the Law; they are under the Law in reſpect of that dreadfull charge, doe and live; and not doe and die: all unbelievers are bound to performe the Law perſonally, if they will enter into life; they that are not in Chriſt, can plead no priviledge from his fulfilling the Law.

Thirdly, Theſe legall expreſſions ſhew, what Legaliſts goe about to doe, they ſet up the Law to themſelves, as a rule of juſtification; they would doe that they may live; they make

make their ſervices their ſaviours; their prayers and humiliations, their peace-makers; they ſtrive to patch up a righteouſneſſe out of their own performances; the end that they propoſe to themſelves in their praying, faſting, conſcientious walking, is that thereby they may inherit eternall life; this is charged upon the Jewes as their great ſinne, and that which kept them off from ſubmitting to Chriſts righteouſneſſe, *Rom.* 10.2,3. *They went about to eſtabliſh their own righteouſneſſe, and did not ſubmit to the righteouſneſſe of God:* And this was the practice of that legall young man, who came to Chriſt, *Matth.* 19.16,17. he deſires to know, *what he muſt DOE, that he might inherit eternall life?* It is evident by Chriſts anſwer to his demand, and his reply to that anſwer, that he expected life by the Law, and ſalvation by his own ſervices.

1. Obſerve how Chriſt anſwers him, *if thou wilt enter into life, keepe the Commandements*; he ſends him to the Law for life, not to the Goſpel; when any burthened broken-hearted ſinners

ſinners came unto Chriſt, hee puts them upon believing; he calls them to himſelfe, *Matth.* 11. 28. but when Phariſaicall juſtitiaries come to him, he bids them doe what the Law commands and live.

2. Obſerve the Reply that this Legaliſt makes to the propoſall of life upon doing, *all theſe have I kept from my youth*; as if hee had thus ſaid, if keeping the Commandements be all that is required to life eternall, then I am in the ready way to heaven, and doubt not of ſalvation, I have kept the whole Law from a child.

Fourthly, The intent of theſe legall preſcripts is to diſcover what ſinners cannot now poſſibly doe in themſelves; that 'tis now impoſſible for them to doe and live; when the Lord ſends men to the Law, and ſets them upon doing for life, his aime was not to ſet up the Law as a rule of righteouſneſſe and ſalvation, but thereby to convince ſelfe righteous perſons of their own impotency, and utter inability to fulfill the Law, and of the impoſſibility of entring into life by the

Law

Law of works. By theſe legall expreſſions, the Lord is pleaſed to unbottome poore ſinners, to make them ſee how infinitely ſhort they fall of that perfection that the Law requires, for admiſſion into life.

Fifthly, the intention of theſe legall preſcripts, is to ſhew what we muſt ſeek for in our glorious Surety; for the Law muſt of neceſſity be fulfilled, either by our ſelves or by a ſurety; the aime of theſe legall expreſſions is to declare theſe two things: 1. That it is impoſſible for ſinners to have life, by their perſonall doing the Law: 2. That tis as impoſſible for them to have life without a perfect performance of the Law, either perſonally or by a Surety; and therefore one maine thing intended in theſe preſcripts, *doe this and live*, and ſuch like, is to diſcover, that there is no life and righteouſneſſe for the Sonnes of *Adam*, without the perfect obſervation of the Law, either perſonall in themſelves, or imputed from another; the keeping of the Law is impoſſible and yet poſſible; impoſſible in our ſelves, poſſible

ſible in our Surety, *Rom.*10.4. *Chriſt is the end of the Law for righteouſneſſe, to every one that believeth*; he becomes that righteouſneſſe to us that the Law requires; ſinners will never come over to Chriſt, till they be convinced of the impoſſibility of raiſing themſelves to life by all that they can poſſibly doe; therefore the *Iſraelites* were preſſed ſo ſtrictly to doing, as if they had been to have life thereby; that they by Divine light ſeeing their own inſufficiency to doe, might daily runne to Chriſt by believing.

Thus you have ſeen, firſt, that the Law was given upon Mount *Sinai*, as a Teſtamentary Covenant: Secondly, that it came to *Iſrael* as a conditionall Covenant for temporals in *Canaan*. For the cloſe and further clearing up of this precious point, it may be demanded, whether the Ceremoniall Law of *Moſes* were not a part of that Teſtamentary Covenant given upon the Mount? The ground of this Quere is this; the Apoſtle in *Hebrews*, chap. 9. and 10. ſeemeth to bring

bring in the ſeverall ſacrifices and ſervices, that were performed by vertue of the Ceremoniall Law, as appertaining to the old Covenant given upon the Mount, when *Iſrael* came out of *Egypt*, chap.8.8,9.13. Secondly, it is expreſly ſaid in our Engliſh Tranſlation, *Heb.*9.1. That *the firſt Teſtament or Covenant had alſo ordinances of Religion or Divine Services*, and a *worldly ſanctuary*; and thus *Gualt. Pareus* and others reade the words. From hence it may be objected, that Moſaicall Rites and Services were a branch of that old Covenant mentioned, chap.8. laſt v.

Anſw. For the ſolving and ſatisfying this doubt, and cleare underſtanding the nature and compaſſe of the old Covenant: Firſt, I will give you the true reading and ſenſe of that Text, *Hebr.*9.1. Secondly, how farre the Ceremoniall Laws and ſervices did pertaine to the old conditionall Covenant.

1. That Text *Hebr.*9.1. is variouſly rendred by the learned; the Syriack verſion thus reads it, *moreover in the former*

former, were pretepts of miniſtry and a worldly holy houſe: The Syriack inſerts neither Tabernacle nor Covenant; *Tremelius* reads the words according to the Syriack.

2. *Parens, Beza* and others, put in the word (Covenant or Teſtament) but it is in another letter, as not being found in the Originall.

3. Others reade it thus, *therefore the former Tabernacle had &c.* our former Engliſh Tranſlation reads it, *the firſt Teſtament or Tabernacle*, in the margin; but the Interlinear tranſlates it, *Tabernacle*, as the Originall word.

4. The words according to the Originall runne thus, *therefore verily the former * Tabernacle had alſo Ordinances or orders of worſhip or Religion.*

This firſt Tabernacle is often ſpoken of in this 9 chap. as verſ. 1.6.8. By this *former Tabernacle*, verſ. 1. 8. I conceive is meant Moſaicall adminiſtrations, conſiſting of ſundry ſervices and ſacrifices, rites and rudiments, ordinances and obſervations, which were peculiar to a worldly ſanctuary or holy houſe, as

* Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, &c. and ſo the Greek Concordance ἡ πρώτη σκηνή.

as the Syriack tranſlates it emphatically; this worldly holy houſe, is that Tabernacle that was framed, verſ. 2. wherein were thoſe holy places or roomes, *the holy and moſt holy*, *Levit.* 21. 23. *Heb.* 9. 2, 3. The ſcope of this ninth chapter is to ſhew how the Ceremonies and Sacrifices of the Law are aboliſhed by the eternity and perfection of Chriſts Sacrifice.

The ſecond thing, is, how farre the Ceremoniall Lawes and Services of the Sanctuary, did appertaine to the old conditionall Covenant given on the Mount?

Anſw. The Ordinances and Injunctions of Ceremoniall Lawes muſt be conſidered under a twofold notion; either as precepts preſcribing the performance of ſuch and ſuch duties: or ſecondly, as they carried a typicall repreſentation and relation unto Chriſt, and had ſpirituall promiſes of pardon, purification, atonement, and acceptation annexed to them, *Levit.* chap. 4. and 5. there are divers promiſes of pardon and acceptance made to them that brought their Sacrifices and Offerings,

offerings, according to the directions of the Law. If the commands of the Ceremoniall Law bee conſidered as precepts preſcribing the performance of certain duties, as Oblations, Sacrificings, Waſhings, &c. ſo they may be ſayd to appertain to the old conditionall Covenant; which did binde them to doe and obſerve whatſoever God ſhould command them either in the Morall, Ceremoniall, or Iudiciall Lawes; if they would have temporall bleſſings. *In the old Covenant that God entred with the people on mount Sinai God required obedience of them to the Morall, Ceremoniall and Iudiciall Lawes upon promiſe of all temporall bleſſings in the poſſeſſion of Canaan*, as is granted by thoſe that hold the Law to be a ſubſervient covenant; ſee Deut. 28. 1, 13. *If thou ſhalt obey diligently the voice of the Lord thy God, and obſerve and doe all his Commandements.* &c. they muſt obſerve all Gods ſtatutes and Iudgments, Ordinances and Commandements; if they would have temporall bleſſings. Now ceremoniall ſervices were enjoyned as

well as morall duties; and the people engaged themſelves to doe whatſoever God ſhould command them, *Deut.* 5. for though the Morall Law or Ten Commandements be expreſly called the Teſtament and Covenant, that God commanded Iſrael to perform, *Deut.* 4. 13. yet this conditionall Covenant did tie them to the carefull obſervation of all ceremoniall and judiciall Lawes as well as morall. And thus if the ceremoniall Lawes bee lookt upon, as commanding certain ſervices upon promiſe of temporals in *Canaan*, they did come under the old Covenant. But ſecondly, if the ordinances and injunctions of ceremoniall Lawes be conſidered as the jewes viſible Goſpell, that is, 1 as the Rites thereof had a typicall repreſentation and relation to the Meſſiah 2 As they had ſpeciall ſpirituall promiſes of pardon and purification, acquittance and acceptance, made unto them: Vnder theſe notions (I conceive) they could not bee any part of the old conditionall Covenant; for this would have turned the Covenant of the Law into a Goſpell Covenant, and brought

Law

Law and Goſpell into one mixt Covenant, diſpenſing temporals upon condition of working; and life eternall, upon free promiſe, to beleeving.

But that the Law was not given as a Goſpell Covenant, I have already ſhewed; for then righteouſneſſe would have been by the Law; and the Law engraven in ſtones would have been both a miniſtration of death and condemnation, and of life and righteouſneſſe alſo; which two are utterly inconſiſtent. There was but one Goſpell from the beginning, and therefore all promiſes of pardon and acceptance given to the jewes muſt needs belong to the Covenant confirmed with *Abraham*; and all the Sacrifices, Clenſings, Purifyings, Paſſeover, &c, as they repreſented and ſealed up righteouſneſſe, remiſſion, and purity by Chriſt, they were annexed to that gracious Covenant. Thus much for my third generall, that the Law was given to Iſrael as a Teſtamentary Covenant.

Fourthly, the Law given to Iſrael muſt bee conſidered as a diſcovery of Gods minde and will, and a perfect

Rule of a holy converſation: in this Law God ſhewed them what was holy and good; it contayned divine Rules whereby they were to order their converſation, *Pſal.*50.*laſt.* this Law was given *to be a light to their feet, and a lantern to their ſteps* in their walking, *Pſal.* 119. thereby *God guided the feet of his Saints.*

Quere 4. Now for a full anſwer to the fourth Quære, under what conſiderations and reſpects the Law given upon mount *Sinai*, was to continue but till the comming of the Meſſias; if we look upon the Law, 1 As a guard of reſtraint, ſet round about the jewes to keep them from breaking out into falſe wayes, by its terrible threats, *Deut.*18. 2 As a ſevere Schoolmaſter, conſtraining to duty, by a ſpirit of bondage. 3 As a conditionall Covenant for temporals in the land of *Canaan*; in all theſe three firſt reſpects, the Law publiſhed on the mount, is now taken away, in reſpect of all beleevers that are under grace.

For the firſt, that the Saints are now freed from the Law, as a bridle or guard reſtrayning from ſinne, by its threatnings

threatnings and terrors, is evident from *Gal.* 3.19.23. *the Law was added as a bridle of reſtraint from tranſgreſſions untill the glorious Seed came*; and verſe 23. *but before faith came, wee were kept under the Law*, as with a guard or gariſon; as the word properly ſignifies. by the comeing of faith, is meant the appearance of Chriſt in mans nature: the Law was ſet as a guard of reſtraint about the jewiſh Church untill the riſing of the Sunne of righteouſnes, and no longer; the *Law* of Moſes was never intended for a bridle or guard of reſtraint to beleevers, in theſe dayes of grace; Saints are now reſtrained and kept in from ſinne, not by ſlaviſh terrors and threats; but by the glorious love of God ſhed abroad in their hearts, and mercy manifeſted; they are drawne out of ſinne by the golden cords of love: and kept from ſinne by a ſtrong guard of love and peace, *Philip.* 4. 7. 2 *Cor.* 5. 14.15. *Tit:* 2. 11. 12.

Secondly, If the Law be conſidered as a ſevere Schoolemaſter compelling to duties, by a ſpirit of ſlaviſh feare; ſo

it was peculiar to the jewiſh Church in their Childhood, *Gal.* 3. 24. 25. it is expreſly ſaid, that the *Law was the jewes Schoolemaſter, unto Chriſt: but after that faith is come we are no longer under a Schoolemaſter.* The Law was to exerciſe the office of a Schoolemaſter over the jewes, but till the comeing of the promiſed Meſſias; and then to be out of office: the Apoſtle ſpeaking in the perſon of all beleevers, in theſe dayes of grace, ſaith, *we are no longer under a Schoolemaſter*, and *we have not received the ſpirit of bondage to feare any more. Rom:* 8. 15. we are now no longer as little children in bondage. but as ſonnes growne up to a riper age; there is now a larger effuſion of the ſpirit of adoption, of a Goſpell ſpirit, in theſe Goſpell times. *Gal.* 4. 7. we are no longer ſervants under the rod of a Schoolemaſter, as the jewes, chap: 4. 1. 2. acted by a ſervile ſpirit: but we are as ſonnes acted by a free rincely ſpirit: ſee *Gal.* 4. 7. *wherefore thou art no more a ſervant, but a ſonne.* The Saints are ſtill ſervants of God, but they are now freed from

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the ſpirit of ſervitude, under the ſchooling of the Law; which made the Iewes, though heires, differ little from ſervants in that reſpect, *Gal.*4.1. Saints are now put on to duties by a more free, filiall, royall ſpirit; *they are conſtrained to obedience by the love of Chriſt*, not by the Law of *Moſes*, 2 *Cor.*5.14,15. the ſpirit of love is the predominant, prevailing principle in the Saints; not a legall ſpirit.

Thirdly, If the Law be looked upon as a conditionall Covenant for temporalls, ſo it was peculiar to the Jewes; and is now as a Covenant aboliſhed and vaniſhed, by the bringing in of a better Covenant, *Heb.* 8. 7,8,&c. 2 *Cor.* 3. It is a ſpeciall part of our glorious liberty, wherewith the Sonne makes us free, *Iohn* 8. that all beleevers are now freed from the Law of *Moſes*, 1. as a guard of reſtraint: 2. as a conſtraining School-maſter: 3. as a conditionall Covenant. But, 4. If the Law be conſidered, as a diſcovery of Gods will, and perfect rule of a holy converſation, it ſtill ſtands in force in theſe Goſpel dayes; and is

that *new commandement given by Christ* to all his subjects, *Iohn* 13. and this is no other but that old commandement, which was from the beginning, brotherly love; which is called the *fulfilling of the royall Law*, Rom. 13. Iam. 2.

Quere 5. The fifth and last Quere is, In what respects the Law is perpetuall and abiding, and still given to all the Saints in these dayes of grace?

Answ. I answer, The Law of ten Commandements still continues to
1. them that are in Christ; first, as *a royall Law*, or *perfect Law of liberty*, *Jam.* 2. 8. & Chap 1. 25. expressing the will of a heavenly Father to his children, the commands of a Husband to a wife: it containes the royall Statutes of King Iesus, which hee hath written to all his subjects. The commands of Christ in the Law, and the conjugall love of Christ to his, may well stand together: a King may command his wife as a subject, and yet love her as a wife. All the Saints must be looked upon as the peculiar people, subjects and servants of Christ, as well

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as his ſpouſe and free-men: they are both the creatures, and new creatures of Chriſt; the work of his heavenly hands. God hath given a law to every creature, whereby they are carried on in their proper motions: the law of the fire is to aſcend; of the ſtone, to deſcend: the ſea hath its law which it cannot tranſgreſſe; therefore *all things* are ſaid to *ſerve him*, according to that law, *Pſal.* 119.

The Law given upon Mount Sinai muſt be conſidered both as a temporary Covenant to the people of Iſrael, and 2. as a ſtanding Law to all the people of Chriſt. Now as a conditionall Covenant it is quite taken away, *Heb.* 8. laſt verſe; but as a royall Law, declaring the glorious will of the King of kings, it equally belongs to all Saints for ever: It is given anew by our great Law-giver, divinely interpreted by him, and ſtrongly preſſed in its ſpirituality unto his people, *Mat.* 5. The publication of the Goſpel did not make void the Law, which is a perfect image of Gods holineſſe. There was once Law without Goſpel; but never

never a Goſpel without Law: In the ſtate of innocency there was Law without Goſpel, the Goſpel of Chriſt was not publiſhed till man was fallen; but there was never any time ſince the Promiſe was publiſhed that the Law did ceaſe in point of duty. The things required in the Law of *Moſes*, were duties before the Law was publiſhed on Mount Sinai; and ſtill remaine duties in theſe dayes of grace. 1. The Morall Law was written in mans heart in Paradiſe. 2. The ſeeds of it are written in every mans heart from his birth, *Rom.* 2. Thirdly, It is ſpiritually, effectually, and habitually written in the hearts of the elect, at their new birth, *Heb.* 8. 10. whereby they are inclined and enabled to the duties revealed in the Law. There never was, nor ſhall be any time wherein beleevers ſhall be freed from the great duties of the royall Law. Love is the ſumme and ſubſtance of the whole Law: this love in its ſpirituality abides to eternity, 1 *Cor.* 13. When the Saints ſhall be filled brim full with grace and glory in heaven, then ſhall the Law be moſt

most fulfilled by them. There is a glorious will of God to be done in heaven, *Mat* 6. and therefore what man can expect to be freed from doing this will on earth?

Secondly, The royall Law still continues as a representing glasse: 1. To set before us what is holy, just and good; it points out that good old way wherein all the Saints have walked, and must still walk; *Psal.* 119. 35. *Ephes.* 2. 10. Secondly, In this divine glasse Saints may see what are those false wayes which they must decline and detest; those forbidden fruits that they must not taste of: it declares what is offensive to their heavenly Father. 2.

Thirdly, It still remaines as a royall rule of Gospel-obedience to the greatest Saints: it is the standing rule whereby they are to order and square all their thoughts, words, and wayes. The Law is not to beleevers a rule of righteousnesse or justification, as it was to *Adam* in innocency; no, but it is a rule of Evangelicall obedience, to be acted in Christ; as we have largely declared. 3.

clared. *Gal.* 6. 16. there the Saints are ſaid to *walk by rule* : But what is it to walk by rule? It is to keep the Law Evangelically ; to order our wayes according to the royall Law, as will evidently appeare by comparing *Gal.* 6. 16. with *Acts* 21. 24. which place, according to the Originall, is thus to be read ; *but thou thy ſelfe* * *walkeſt by rule, and keepeſt the Law:* the Greek word properly ſignifies *to walk orderly*, according to a certaine rule, as I have formerly proved. So then to walk by rule, is to keep the Law in a Goſpel way. Thus much for the firſt great Objection, which is made againſt the perpetuity of the royall Law.

* ἀλλὰ σὺ περιπατεῖς τὸν νόμον φυλάσσων.

Object. 2. Againſt perpetuity of the Law.

I now come to the ſecond Objection, which is founded upon *Rom.* 6. 14. *For ſinne ſhall not have dominion over you ; for yee are not under the Law, but under grace.* From whence it is concluded by ſome, that beleevers are freed from the Law as a rule of holy walking, becauſe they are not under the Law.

Anſw. For a full reſolution in this doubt, and clearing of this Text, I will preſent

ſent unto you, 1. The true ſcope and intendment of theſe words. 2. How farre juſtified perſons are not under the Law.

Firſt, In the words we have a gracious promiſe, and a Goſpel ground or reaſon annexed to the promiſe: firſt, here is a golden promiſe given to all beleevers, that though ſinne have its dwelling in them whiles they dwell on earth, yet it ſhall not have dominion over them; it ſhall be in a dying, decaying condition. Secondly, the reaſon that is given why ſinne ſhall not be prevailing and predominant in the Saints, is, becauſe they are not under the Law, but under Grace; they are under the reigne of free grace, the apprehenſion of forgiving grace, and promiſe of mortifying grace.

Secondly, The ſcope and intendment of this Text is to hold forth theſe two things: 1. that as many as are under the Law, are ſtill under the power of ſinne; that is, they that abſtaine from acting ſinne, meerly or mainly upon legall grounds and motives, as namely for feare of wrath and puniſh-

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ment threatned in the Law, they are under the dominion of ſinne. It is a precious note of Doctor *Preſton* upon this Text, ſaith hee, *They that refraine ſinne onely for feare of the Law and of judgements, ſinne hath dominion over them: this is the caſe of them that refraine ſinning onely for feare, and for the ſalvation of their ſoules, &c. and of ſuch as repent upon ſome amazement.* It is an evidence that men are under the reigne of ſinne, when they refraine iniquity more for feare of the Law, then from feeling of Gods love and mercy. The Law by its threats and terrors may reſtraine men from viſible enormities, and yet they ſtill remaine under the power and pollution of ſinfull corruption. When the apprehenſion of death, wrath and hell are before men, it is poſſible that they may not dare to commit former ſins, though with *Balaam* they might have a houſe full of gold and ſilver; and yet the corruption of their hearts as unmortified as ever.

There is a ſecond thing intended in this Text, which is the main; that the ſpirituall

ſpirituall knowledge, apprehenſion, and aſſurance of Gods love, pardoning grace in Chriſt, hath a marvellous power, to over-power and overcome corruption in us. It is an obſervation of Doctor *Preſton* upon this Text, that *the way to overcome ſinne, is to get aſſurance of the love and grace of God, and that it is forgiven*; for ſo hee expounds that divine phraſe, *ye are under grace*; that is, *they had aſſurance of Gods love, and that their ſinne was forgiven them*; 1 The ſpirituall viſion and apprehenſion of Gods glorious grace and love, transforms us into a holy heavenly nature, which conquers corruption, and reſiſts whatſoever is repugnant and riſeth up againſt the new life implanted. 2 Faith preſenting divine mercy, and perſwading of pardoning grace, hath an efficacy to purify our hearts, *Acts* 15. and to prevayl againſt all ſinne.

The ſecond thing to be cleared up, is, How farre juſtified perſons are not under the Law?

Anſ. There are divers reſpects wherein beleevers are not under the Law in theſe Goſpell dayes: As firſt, they are not

not under the Law as an acting Lord and Maſter: The Morall Law is a rule to the Saints, but not a rule over the Saints; it is a rule to look upon in performing obedience, but not an overruling Maſter to compell them to obedience; the *free grace of God reignes* as Soveraigne over the Saints, *Rom.* 5. 21.

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Secondly, they are not under the Law as a co-acting ſchoolmaſter; it is no longer a rigid ſchoolmaſter to whip them to duties. *Gal.* 3.25.

Thirdly, Saints are not under the Law as an exacting Taskmaſter; the Law is like *Pharaohs* Taskmaſters to all unbeleevers, it cals for perfection of obedience to all its precepts, but it conveys no ſtrength to perform.

Fourthly, juſtified perſons are not under the Law as a condemning judge; *there is no condemnation to them that are in Chriſt*, Rom. 8.1. he hath taken off the ſentence of the Law.

Fiftely, they are not under the Law as an imperious husband; this is eminently held forth, *Rom.* 7.4. *therefore yee, my brethren, are dead alſo to the Law,*

Law, by the body of Christ, that ye should be unto another, even unto him that is rayſed up from the dead, that we ſhould bring forth fruits unto God. In the firſt verſe, the Apoſtle layes down this as a known principle, That ſo long as men live in themſelves, in the old *Adam*, and not in Chriſt, they are under the dominion of the Law, as their husband, *know ye not brethren, &c. that the Law hath dominion over a man, as long as he liveth?* Verſe 6 there is this propoſition, *we are now free from the Law*, that is, as a former husband.

This is the precious priviledge that is here preſented to the Saints, that they are freed from the Law as a husband; there be three reaſons given to confirm it, verſe 4.

Reaſ. 1. Becauſe beleevers are dead or mortified to the Law; and the *Law* is dead to them; and ſo they are ſet free from the power and dominion of the *Law*, as a woman when her husband is dead, is delivered from the *Law* of her husband. The *Law* hath no power over dead men, it hath nothing to doe with them; it can neither charge nor

condemn them, the *Law* is dead to dead men, there is no Law againſt them: If a man be accuſed and caſt into priſon for any capitall crime, when he is dead, hee is free from the Law, it cannot proceed againſt him. The Apoſtle affirms that wee are dead to the Law, and the Law to us; the Law is compared to a husband, we to a wife: now either of the married perſons being dead, the bond is diſſolved; wee were all married to the Law in *Adam*, as a Covenant of works, being bound to yeeld perfect obedience to the Law, upon pain of periſhing. It is a dreadfull, diſmall condition to bee married to the *Law* of works: For 1 the *Law* is a rigid husband, it ſtands upon exacteſt obedience in every point; it will not abate any thing. 2 It is a weak husband, *Ro.* 8. 3. it preſſeth duty without giving ability. 3 It is a mercileſſe husband, it will not beare with the leaſt fayling. 4 It is a bloody husband, the *Law* ſlayes and condemns all that are married to it.

Reaſ. 2. Secondly, The Saints are married unto Chriſt, and therefore are

are free from the Law their former husband: they are mortified and made alive in the Prince of life, and ſo married unto him. Sinners muſt be dead, in, and to themſelves; ſinfull ſelfe muſt be ſlaine in them before they can be free from the Law as a husband, and married to a Saviour. It is a glorious and bliſsfull condition to be married to the King of glory: 1. He is a mighty, all-powerfull Husband; hee thorowly cleanſeth and changeth thoſe that hee marrieth; hee puts a new ſpirit into them, a new beauty and glory upon them; hee ſtamps his owne glorious image upon their natures. 2. Chriſt is a mercifull Husband, hee pardoneth and paſſeth by many failings in thoſe that are his; hee breathes out nothing but love and ſweetneſſe; acteth nothing but mercy and kindneſſe toward them: *Pſal.* 25. *All his wayes are mercy to his people.* 3. Hee is a meek Husband; *Mat.* 11, 29. ſlow to anger, forbearing much; *hee will not break the bruiſed reed.* 4. Hee is a ſoul-ſaving Husband; the Lord Chriſt is eternall life and ſalvation

to all to whom hee is a Husband.

Reaſ. 3. The third reaſon of our freedome from the Law, is, from the end of our new marriage with Chriſt; which is, that *wee might bring forth fruit unto God*, Rom. 7. 4. So long as men are married to the Law of works, all the fruit that they bring forth is to the Law and to themſelves; they act from legall motives, and for ſelfe ends: wee muſt firſt be dead to the Law, and married to the Lord of life, before wee can bring forth any ſpirituall acceptable fruit unto God. In verſe 6. it is ſaid, that *we are freed from the Law, that wee might ſerve in newneſſe of ſpirit, not in the oldneſſe of the letter*: that is, in a new, ſpirituall, Evangelicall manner, not in an old legall way.

Sixthly, Beleevers are not under the Law as a Covenant: they are freed from the Law 1. as a Covenant of works, given in *Adam*; 2. as a conditionall Covenant, as it was given to Iſrael on Mount Sinai. Thus it is evident that juſtified perſons *are not under the Law*: and it is as evident, that *they are not without the Law*, 1 Cor. 9. 21.

9.21. *I am not without the Law, as pertaining to God* (ſaith Saint *Paul*) *but I am in the Law through Chriſt.* The Law is in the Saints, *Pſal.*40. *Heb.*8. 9,10. and the Saints are in the Law; the Law is ſpiritually engraven in their hearts, and they continually exerciſed in the Evangelicall, ſpirituall obſervation of the Law, through the ſtrength of Chriſt.

There is a third place which ſeemeth to make voyd and take off the Morall Law from juſtified perſons; 1 *Tim.*1. 9. *The Law is not given to the righteous man, but to the lawleſſe and diſobedient, &c.* From whence it may be objected, that if the Law be not given to the righteous, then it is no rule for righteous men to walk by. *Object.*3. Againſt the perpetuity of the royall Law.

For the taking off of this grand Objection, and cleare underſtanding of this Text, firſt, I will give you the ſcope and drift of this place; and ſecondly, what I conceive to be the true ſenſe and reading thereof. *Anſw.*

Firſt, Theſe words (*the Law is not given to the righteous*) have reference and dependance upon the 5, 6, & 7.

verſes. In verſe 5. Saint *Paul* declares what was the ſcope and ſumme of his preaching; namely, love, faith, and purity: *But the end or ſcope of preaching is love, out of a pure heart, &c. and faith unfained:* thus the words are to be rendred, according to the Originall; as is evident from the [a] third verſe. The Apoſtle preached and preſſed the great duties of the Law, in a Goſpel way; whatſoever hee taught concerning the Law, he reduced to the Goſpel. In verſe 6. hee complaines of certaine men who erred from theſe things, and from this Goſpel method of preaching, and they taught vaine, unprofitable doctrines; they profeſſed themſelves to be *Teachers of the Law*, and yet they underſtood not the Law, &c. It is evident they were legall Teachers, ſtrangers to an Evangelicall way of preaching and practice, *verſe* 7.

[a] Vbi παραγγείλης ſic reddi-tur, denuncies. παραγγελία, prædicatio præceptum, finis prædicationis. *Sic Paſſor in Lexic.*

But wee (ſaith *Paul*) *know that the Law is good*, that is, profitable, *if a man uſe it lawfully*; that is, if men have a divine skill to hold forth the Law, according to the true intention of the Law-giver, *verſe* 8. In verſe 9. hee layes

layes down a divine principle, which muſt be clearly known of all thoſe that preach the Law: *Knowing this thing, that the Law is not ſet over the righteous man, but ſinners, diſobedient, &c.* againſt ſuch onely is the Law intended.

The ſcope and drift of theſe words is this, that there is a precious, ſpirituall uſe of the Law, in theſe Goſpel dayes, if it be preached and performed in a Goſpel manner. The Apoſtle profeſſeth that the ſcope of his preaching was love, which is the ſubſtance of the royall Law; and 2. faith with ſanctification, which is the great work of the Goſpel, *Ioh.6.29.*

Secondly, This ninth verſe is thus to be read according to the Originall and the Syriack verſion; *Knowing this thing, that the Law is not ſet over the righteous man, but over the lawleſſe and diſobedient, the unholy, and the ſinners, &c.* The word in the * Originall doth not ſignifie *to give*, but *to ſet* or *place*; *the Law is not placed over the righteous.* And thus to read the words, is moſt agreeable to the truth it ſelfe; for it is manifeſt, that the royall Law

εἰδὼς τῦτο ὅτι δικαίῳ νόμος ὐ κεῖται.

* Κεῖμαι, poſitus ſum. ſitus ſum, jaceo.

is given to righteous perſons, in reſpect of the great duties therein contained: 1. It is that *new commandement* that is expreſly given by King Ieſus to all his, *Iohn* 13. as hath been already proved. 2. The Saints that were in Church-communion, are often preſſed to the Evangelicall fulfilling the Law, to the keeping of Gods Commandements, *Rom.* 13. *Epheſ.* 4. 5, 6. *Col.* 3. 1 *Iohn* 2. & 3. chap. *Iam.* 1. & 2. the precepts of the Morall Law are particularly preſſed upon the Saints, as the firſt commandement, ſecond, third, fifth, ſixth, ſeventh, eighth.

Thirdly, If the Law of God be not given to righteous perſons, as Gods will to be done by them, then it will follow, that they are wholly freed from all duties of love to God and man, from all duties of piety, juſtice, and ſobriety; and ſo when the Saints ſhall performe any good works, God may ſay to them, Who required theſe things at your hands?

Fourthly, If there be not a Law given to righteous perſons, then there is no tranſgreſſion that can be charged upon

upon them; for *where there is no Law, there is no transgreſſion*, ſaith the Apoſtle. It is affirmed, that beleevers are *not under the Law*; and therefore the Law is not placed over them: And this reading ſweetly ſuits with other Texts, and quite takes off this grand Objection.

Secondly, The Apoſtles aime in verſ. 7,8,9. is to take away the abuſe and miſapplication of the Law; not the ſpirituall, Evangelicall uſe thereof. There is a threefold abuſe of the Law: 1. When the Law is turned into Goſpel; when men ſhall ſet up the Law as a rule of righteouſneſſe and juſtification, and expect life, peace, and acceptance from the works of the Law done by them. 1. 2. When the *Law* is ſet in the place of Gods love; that is, when duties of the *Law* are acted upon legall motives and principles, and not from love and mercy diſcovered. *Legall* profeſſors are conſtrained and carried on in a courſe of duty by the threats and terrors of the Law, and a naturall deſire of happineſſe; but juſtified perſons are put on to duties by 2.

the

the ſtrength of love, not by feare or force of the Law: they are not under the conſtraining power of the Law; they obey willingly, freely, and from a ſpirit of love: *The righteous* (ſaith *Luther*) *lives in ſuch wiſe that hee hath no need of a Law to admoniſh or conſtrain him.* But the Law is ſet over unbeleevers, in reſpect of the compulſory power thereof; they obey unwillingly, and are compelled by the terrors of the Law; it commands over them as over ſervants and ſlaves. *Calvin* paraphraſing upon theſe words, *the Law is not ſet over the juſt*, hath this precious note; *By the juſt are not meant thoſe that are every way perfect, but ſuch, the deſire of whoſe hearts carries them to doe righteouſly in all things: for this deſire is a law to ſuch; ſo that they need not the government of the Law to hold them to a righteous courſe.* It is an eminent ſpeech of Mr. *Perkins* on *Gal.* 5. 23. *Spirituall men are a voluntary and free people* (ſaith hee) *ſerving God freely without conſtraint; ſo as if Chriſt would not give them life everlaſting, yet would they love him, and deſire the advance-*

Luther on Gal. 5.

ment

ment of his Kingdome: on the contrary, if God would not punish sinnes against the Law, as adultery, drunkennesse, and such like with eternall death, yet would a Christian man abstaine from these things, because hee knowes that they displease Christ, and hee is governed by another spirit, to which they are contrary.

By the Law sometimes is understood the threatnings of the *Law*; and in this sense the *Law* is given to carnall men onely, to bridle and restraine them from many sinnes, and to constraine and whip them to many duties.

The third abuse of the *Law* is, when the edge of the threatnings thereof is turned against righteous men, to the wounding and sadning of their spirits: That dreadfull wrath and dismall woe that the *Law* threatens, is taken off from them by their Surety; *against such there is no law*, Gal. 5. Whatsoever the *Law* speaks by way of accusing, threatning, condemning, it speaks to unbeleevers, that are under the *Law*; as is evident, *Rom.* 3. 19. It is a notable speech of a learned Iesuite, *Cornelius à Lapide*, *They abuse the Law* (saith he) *that* 3.

that apply the threatnings thereof againſt the righteous: that is, againſt faithfull Chriſtians, that are by Chriſt juſtified; for this is not the end of giving the Law, that Chriſtians that are under the Goſpel, and have the ſpirit of grace and love, to doe voluntarily that which the Law requires, ſhould be threatned with the puniſhments herein ſet forth: but that the Iewes, *who ſtood thus for the Law, and ſo were ſtill in a ſervile condition and under it, ſhould have the threatnings of it applied to them, &c.* his meaning is, that the threats of the *Law* ſhould not be applied to beleevers, to drive them to duties.

Thus much for the firſt branch of the ſecond Uſe which is to be made of the doctrine of Gods pardoning mercy, That mercy is then exalted, when wee act from mercy as the grand ingagement unto duty.

Secondly, We muſt advance the glorious mercy of God by working from mercy, as the ſpring of all our ſpirituall acts. 1. All the actings of our graces, as love, truſt, feare, holy deſires, &c. 2. all our actings in duties

duties of obedience and mortification muſt take their firſt riſe from the knowledge and apprehenſion of Gods love and pardoning mercy in Chriſt; it is a precious note of Dr. Sibbs: *all our goodnes and comfort comes from this originall, the knowledge of Gods love to us: when that is in us, this is the ſpring of all other graces, of all duties; it ſets all graces on worke.* All our actings towards God muſt flow from this ſweete ſpring, divine love and mercy apprehended and applyed. Dr. *Sibbs* on *Iohn* 17. 26.

Thirdly, Gods mercy is then exalted when it is as a golden cord and banner to draw us under the government of Chriſt; love and mercy really apprehended hath an attractive adamantine vertue, that is, it drawes the ſoule ſtrongly and unreſiſtibly to the Lord Chriſt; *Ier.* 31, 3. *I have loved thee with an everlaſting love, therefore with mercy have I drawne thee* (ſaith God to his elect ones.) Mercy manifeſted is the banner and cable whereby God drawes us out of our ſelves, to Chriſt and his waies. 1. The diſcovery of Gods rich mercy and

and grace in the Gospel, is as a banner displayed, *Cant.* 2. 4. *he brought me into the wine cellar* saith the spouse, *and love was his banner over me*, that is, Christ drew me into a spiritu all communion with himselfe and fil[l]ed me with sweet soul-raysing comforts, as with precious wine, but it was his love displayed as a banner that drew me unto him. A banner is a flag or ensigne spread abroad: the use of a banner displayed is to draw souldiers under their colours, to their Captains, *Numb.* 2. 2. Gods glorious love and mercy laid open in the Gospel, is as a banner displayed over us, and thereupon it hath a gathering drawing vertue, to bring us under the sweet government of God in the Gospel, because there we are under his love, and his love displayed is like a banner. 2. The surpassing, superabundant love of God discovered, hath the strength of a great cable, to draw us to the Lord Christ. We have a precious place. *Hos.* 11. 1. 4. *when Israel was a child, then I loved him: I drew them with the cords of a man, even with* * *bands or cords*

* Densis funibus charitatis. *So Buxtorf.*

cords of love. The word in the Originall translated *bonds*, signifies a thick twisted rope, or twisted chaines: according to the Hebrew the words runne thus, *I drew them with the cables of a man, with the thick twisted ropes of love.* God lets down the great cable of his love and mercy into our soules, and thereby drawes us out of the wayes of sinne unto himselfe, and drawes us along in the paths of holinesse, as the Hebrew * word signifies. *Tharg. Jonathe* reads it thus, *I drew them with the strength of love, as sonnes of love are drawn.* Mercy drawes sweetly and strongly: they are bruits, yea stones rather then men, that are not drawn and moved to duties by divine mercies. *Zanchy* hath a good note upon this Text; *He saith not simply, I drew them with the bonds of men; but for explication sake hee adds, with bonds of love: hee thereby teacheth, that the bonds wherewith men are to be bound and drawn, are bonds of love; and therefore they that are not drawn with the bonds of love, and kept in duty and order, but have need of hard bridles and iron chains,*

בחבלי אדם בעבתות אהבה׃

* משך traxit, extraxit, protraxit.

these

theſe are not men, but bruits. But what are theſe attractive, amiable bonds and cords? *Zanchy* ſaith, *It is the ſenſe of Gods goodneſſe and love towards us, the aſſurance of ſinne pardoned to us through Chriſt.* The goodneſſe of God is the cord that muſt draw us to the acting of repentance, not the terrors of the Law: See *Rom.* 2. 4,5.

Fourthly, and laſtly, The mercy of God is then advanced, when wee act from mercy as the quickning, conſtraining motive to holy obedience. This glorious love and mercy of God beleevingly apprehended, hath a marvellous conſtraining vertue in it; as it allures and perſwades more then all wages and prizes, ſo it compells and extorts more then all racks and ſtrapadoes, threatnings or tortures: if any thing in the world will work upon the ſoule, it is love and grace diſcovered. This conſtraining vertue is put upon the precious love of Chriſt, 2 *Cor.* 5. 14, 15. *For the love of Chriſt conſtraineth us; becauſe we thus judge, that if one man died for all, then were all dead, &c.*

Certaine

Certaine false Apostles had charged Saint *Paul* to be besides himselfe, because hee set forth his own praise: to this hee answers, that if hee were besides himselfe, by professing his own sincerity, it was from no selfe-principle or end: there are two great things that carried and compelled him thereunto; 1. The sincere desire of Gods glory, in his Churches good: Verse 13. *For whether we be besides our selves, it is to God; or whether wee be sober, it is for your sakes.* 2. The infinite love of Christ in dying for us, compells us hereunto; that seeing Christ died for us who were dead, lost, undone creatures in our selves, wee cannot doe otherwise but give up our selves and all we are wholly unto him.

For the love of Christ: Love is here taken actively, for the great love of Christ to us, as *Calvin* observes. It is the miracle of matchlesse love, shewing it selfe in the utmost height of reality, in that the Prince of life was content to dye, that dead men might live.

The love of Christ compells or constraines us: The word in the Origi- * *urgeth*

nall is very full and significant: 1. It signifies to take possession of our whole man: thus *Passor* and *Beza*. 2. It signifies to be carried on with a holy violence, as the Prophets were when the spirit came upon them; they could not doe otherwise but prophesie; they were carried beyond and above themselves, with a kind of holy fury and fervour; therefore the Prophets were accounted mad men by the world. See 2 *King.* 9.4,11. In this sense the Greek word is used *Acts* 18.5. *Paul was pressed or constrained in spirit, &c.* that is, *Paul* was carried away so forcibly with the inspiration and acting of Gods Spirit, that he could not but beare witnesse unto Christ, and that before the Iewes, whatsoever befell him. 3. The word in the Original signifies to beset, begirt, and keep in, as with a straight siege, that there is no way to get out: it is applied to the straightening siege of Ierusalem, *Luke* 19.42. 4. It signifies a binding fast, with the straitest and strongest bond.

* συνέχεται τῷ πνεύματι. Spiritus sancti afflatu corripiebatur. *Passor.*

συνέχουσί σε πάντοθεν. Constringent te undique &c.

First, The surpassing love of Christ shed abroad into our hearts, seizeth and

 possesseth

poſſeſſeth the whole man for Chriſt: it drives out all reigning luſts, and takes poſſeſſion of the heart for the King of glory. Men unſanctified have many ſtrange lords ruling in and over their ſoules; ſee *Iſai.* 26.13. ſo many luſts, ſo many lords. But this mighty divine love coming into the ſoule, expells all domineering luſts, and takes a plenary poſſeſſion of all in us for the Lord of life. 2. It keeps poſſeſſion of the ſoule for Chriſt. 3. The love of Chriſt poſſeſſing the ſoule, fills it with a mighty ſtrength in Chriſt. Men poſſeſſed with a ſpirit, have the ſtrength of many men: the ſoule that is ſpiritually poſſeſſed with the ſuperabundant love of Chriſt, hath the ſtrength of God working in and for it, *Epheſ.* 6. 10, 11. ſuch a precious ſoule can doe more for God, then ten thouſand carnall men, yea then all the men in the world that are not renewed.

Secondly, The glorious love of Chriſt let into the ſoule, carries men on with a holy violence in the embracements of Chriſt and his wayes: this divine love works as ſtrongly upon the

Saints, as the ſpirit of propheſie did upon the Prophets. I will cleare up this precious truth in foure things.

1. The love of Chriſt diſcovered carries men out of themſelves, out of ſinfull ſelfe, and all ſinfull wayes; it conſtraines them to live no longer to themſelves, 2 *Cor.* 5. 14, 15.

2. This love carries men beyond and above themſelves; it raiſeth up the ſoule to the higheſt duties, to love Chriſt, to live unto him, which to doe is above all ſelf-ſufficiency.

3. It carries men againſt themſelves, by a conſtant reſiſtance of corrupt ſelfe, and all that is contrary to the new life put into us.

4. It carries men on with a heavenly violence towards Chriſt, and to his precious parts: they that have felt this divine love in their ſpirits doe freely and fully give up themſelves to Chriſt, and cannot doe otherwiſe: this love makes ſuch a mighty impreſſion upon the ſoule, that it can find no reſt but in Chriſt and his wayes. Believers are called violent men, in a holy ſenſe, *Matth.* 11. 12. *Luk.* 16. 16. *From the dayes of Iohn*

Iohn the Baptiſt until now, that is, from the time that the Goſpel began to be preached by *Iohn* the *Baptiſt*, *the kingdome of heaven ſuffereth violence, and the violent take it.* Here is a metaphor taken from valiant warriors, who ſpare not their owne lives, but doe violently aſſault the ſtrong holds of their enemies, winne and take them by violence, and carry away the treaſures thereof: Thereby is held forth the ſtrength of faith really apprehending the precious love of Chriſt, which carries men on with a mighty violence in the ſtraight path, through fire and water, againſt all oppoſitions of ſpirituall enemies; they reſolve whatſoever becomes of their credit, ſtate, liberty, life, &c. in this world, they will after Chriſt Ieſus, they will follow him through the wilderneſſe; they are freely contented to hazzard all they enjoy in the creatures, to enjoy Chriſt and his invaluable treaſures. βιαται ἁρπάζουσιν αὐτὴν.

Thirdly, This divine love conſtraines the Saints to keep within the circle and compaſſe of divine rules: the glorious love of Chriſt manifeſted, is

the ſpurre that quickens the Saints to all good; the bridle that reſtraines them from all ill; the hedge that keeps them in from ſtraying from Chriſt and his paſtures; it is the golden bond that binds them to Chriſt moſt cloſely and ſtrongly. This love doth as it were beſet, begirt, and keep them in on every ſide, as with a ſtrait ſiege (as the word imports) that they cannot break out into forbidden wayes as others doe. It is the diſcovery of love and mercy that compells men to come to Chriſt at firſt; and this love compells them to keep cloſe unto him to the end, *Luk.* 14.23.

Object. But the people of Chriſt are all volunteers, acting from a free ſpirit, in the ſervice of Chriſt, *Pſal.* 110. 2, 3. ſecondly, the will of man cannot be compelled: freedome from coaction is an eſſentiall property of the will; how then are they compelled by love and mercy to duties of obedience?

Anſw. 1. Wee muſt know, that mans will is not compelled to Chriſt and his wayes by a meere externall

principle,

principle, as a ſtone is forced upward; this is utterly inconſiſtent with the nature of true faith, ſpirituall obedience, and the eſſentiall property of mans will, which chuſeth freely whatſoever it chuſeth.

Anſw. 2 The ſpirituall diſcovery of Gods love and mercy changeth the will of man, and carries it on moſt freely and unreſiſtibly to Chriſt and his paths: ſo farre as the wils of men are ſanctified and ſpiritualized, they embrace the Prince of Salvation, and ſubmit to his royall Scepter, as freely as ever they ſerved ſinne. And yet the Saints are as it were conſtrayned, and overpowered, and put on with a holy violence to live unto Chriſt by the ſtrength of his love, that they cannot doe otherwiſe. It is the ſweeteſt compulſion that comes from love, and yet the ſtrongeſt; it is a compulſion with the will, not againſt the will; here is the greateſt coultraint, yet the greateſt willingneſſe: Divine love drives on to duty unreſiſtibly, yet drawes freely; it is a paradox, yet a truth; gracious ſoules never

act so freely towards God, as when they are most forced by the greatest discoveries of his favour. Observe, both unregenerate and regenerate persons are compelled to duties, but from most different principles; the one by Law and Wrath apprehended; the other by Love and kindnesse manifested.

Use last. Let all that are advanced to partake of Gods abundant mercy, still advance his glorious mercy, by being abundant in every duty; for *herein is God glorified, in that wee bring forth much fruit,* Iohn 15. an overabounding of Gospell mercy cals for and engages to an abounding in Gospell service; rich grace bindes to bee rich in good works. God hath raysed his people to a great heigth of mercy, enriched them with exceeding riches of grace; he hath made them wonderfull by his wonderfull acts of mercy: God hath separated and set apart his people for his peculiar treasure, and thereby hath made them wonderfull; wee have a precious place, *Psal.* 4. 4. *know ye that Iehovah hath*

hath ſet apart the godly man to himſelfe; the Arabick verſion reads it thus; *the Lord hath made the godly man wonderfull, or ſet him apart with wonder.* Yet all this mercy that we receive in this life, is but as a drop or crum of mercy, in reſpect of thoſe unſearchable treaſures of grace, that ſhall be broken up and communicated to the Saints in heaven to eternity: Oh therefore how ſhould wee ſtudy to exalt the God of our mercies, by abounding in every good word and work: it is that which is abundantly preſſed upon us, 2 *Cor.* 9. 8. *Wee muſt abound in every good work.* and 1 *Cor.* 15. 58. *abounding in the work of the Lord alwaies.* Firſt, the Saints muſt bee *full of the fruits of righteouſneſſe*, Philip. 1. Secondly, abundant in every good work. Thirdly, be abundant in the work of the Lord at all times.

* mirificavit, Dominus ſanctum ſibi. *Schindler.*

† بالعجب

We muſt bee much in duty, and yet not reſt upon our duties: there be two dangerous rocks that wee muſt take heed of, againſt which many do ſplit their ſoules: 1 ſlighting duties.

2 ſtaying

2 staying upon duties.

First, take heed of slighting or neglecting any known duty. 1 It is one end that Christ had in his eye in dying for his, that he might have a pure people *zealous of good works*, Tit. 2. 13. 14. 2 It is a speciall Gospell grant, made upon our deliverance from the hands of our spirituall enemies, that *we should serve him in holinesse and righteousnesse all our dayes*; Luke 1. 73, 74, 75. 3 There is a new creature framed in every Saint to make them ready and prepared to every good work; this is clearly held forth *Ephes.* 2. 10. *for we are his workmanship, created or framed in Christ Iesus to good works, which God hath prepared, that we should walk in them.* The Syriack reads it thus; *we are his creature, who were created in Iesus Christ, unto good works, which God hath prepared from the beginning, &c.* Observe, 1. that all the Saints receive their new spirituall frame in Iesus Christ, hee is the divine shop wherein this glorious workmanship is fashioned and framed; he is the spring of their graces. 2 The doing of good

works

works is the end of their new creation. 3 As God *hath prepared his people for glory*, Rom. 9.23. so hee hath prepared good works for his people to walk in; hee hath appointed good works for the Saints daily exercise in this life, as well as a heavenly kingdom for their glorious reward in the life to come. 4 Good works are ordained for the Saints to walk in, but not to live by them; life and salvation must not bee expected from our good works; Saints must walk in good works, but live by faith. 5 God hath joyned faith and good works together inseparably, both in the preaching of the Gospell, and practise of his people; and what God hath joyned together, let no man put asunder. *Tit*, 3. 8. 14. the Ministers of Christ are charged to affirm and teach this, together with faith; *that they who have believed in God, do study to maintain good works*; thus *Beza* reads it: but according to the originall it is thus; that *they who beleeve in God, be carefull or study to be* * *chiefe, to be before others in good works*. There is the

* ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι.

Vt curent seu studeant bonis moribus præesse. *Passer.*

the ſame expreſſion, *verſe* 14.

Men ſtudy to be before others in riches, honours, earthly excellencies; but the Saints ſtudy muſt be to excell in good works, to exceed in the abundant ſpirituall doing the will of God; it is evident by this Text, that they that do not ſtudy an excellency, eminency, and exactneſſe in doing the work of God, they never yet truly beleeved in God.

Secondly, wee muſt take heed of ſtaying and reſting upon duties performed. *Phil.* 3. 3. wee muſt not reſt upon our prayer, or any perſonall performance, for life, righteouſneſſe, and acceptance with God. Suppoſe we ſhould ſpend a hundred yeares in a ſtrict performance of duties, weep out our eyes for our ſinnes, weare out our ſtrength in duties, give all our goods to feed the poore, and our bodies at laſt to bee burned for the Truth; yet for all theſe, God will not juſtify and acquit us; notwithſtanding all theſe duties, we may periſh for ever, if wee have not a Chriſt to juſtify both our perſons and performances.

We

Wee have continuall need 1 of the power of God to work all our good works in and for us: 2 of the pardoning mercy of God, to cover the defects of all we do: 3 of the righteousnesse of Christ God-man, to make us accepted in all. Let us strive to act every duty with all our spirituall might, as we have received; but when all is done, look upon our selves as unprofitable servants, and learn to live upon the Lord Christ as our righteousnesse and rest, peace and propitiation, assistance and acceptance, our *All*, above all, and in all.

FINIS.

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